

I. 7.
D. Sauter Miller

Vol. 8.]

March & April.

[Nos. 9, 10.]

THE
✓
JEWISH CHRONICLE.

PUBLISHED UNDER THE DIRECTION OF THE

AMERICAN SOCIETY

FOR

MELIORATING THE CONDITION OF THE JEWS.

REV. E. R. MCGREGOR, A.M., EDITOR.

נחמו נחמו עמי יאמר אלהים: Is. xl. 1.

ἡ σωτηρία ἐκ τῶν Ἰσδαίων ἐξίη. JOHN IV. 22.

Through your mercy they also may obtain mercy. Rom. xi. 31.

— • • —

New-York :

PUBLISHED AT THE SOCIETY'S OFFICE,

CORNER OF SPRUCE AND NASSAU STREETS.

1852.



CONTENTS OF THIS NUMBER.

	PAGE		PAGE
JUDAISM—The Restricted and the Licensed Conscience,.....	193	VERTED JEW TO ANOTHER,.....	225
BENEVOLENT SOCIETIES,.....	200	A JEWISH DEATH-BED CONFESSION, ..	226
FIGURATIVE LANGUAGE OF THE SCRIPTURES,.....	206	THE JEWS IN CHINA,.....	226
ANTI-MILLENARIANISM,.....	209	INCREASING NUMBER OF INQUIRERS, ..	227
TIDINGS FROM JERUSALEM,.....	214	MISSIONARY INTELLIGENCE.	
ANOTHER LETTER FROM MESHULLAM,	217	A. S. M. C. JEWS,.....	228
LETTER FROM DR. MACGOWAN,....	218	NOTICE,.....	228
JERUSALEM, PALESTINE, AND SYRIA, ..	219	TO SUBSCRIBERS,.....	228
EXTRACT FROM A DISCOURSE BY REV. J. A. LEISS, A.M.,.....	221	ANOTHER MISSIONARY,.....	228
ON THE SOCIAL CONDITION OF THE ENGLISH JEWS,.....	223	NEW-YORK MISSION—Mr. Weissel's Report,.....	229
INTERESTING HEBREW RELIC,.....	224	SYRACUSE MISSION—Mr. Newman's Report,.....	231
A PRIVATE LETTER FROM ONE CON-		FREE CHURCH OF SCOTLAND—Pesth, Constantinople, Amsterdam,....	232
		DONATIONS AND SUBSCRIPTIONS,	237

NOTICE.

THE RT. REV. CHARLES P. McILVAINE, D.D., of Ohio, the REV. ALEXANDER T. MCGILL, D.D., of the Western Theol. Sem'y, Pa., and the REV. JOHN FORSYTH, JR., D.D., of the College of New-Jersey, have accepted of their appointment to be the ADJUDICATORS on the Essays treating of the CHARACTERISTICS AND LAWS OF PROPHETIC SYMBOLIZATION, as they are presented by Mr. Lord in the Theological and Literary Journal. Three premiums, amounting to seven hundred dollars, are to be awarded for the best three Essays. Writers will send their Essays to the care of Franklin Knight, publisher of the Theological and Literary Journal, 140 Nassau street, New-York.

THE JEWISH CHRONICLE.

THIS monthly periodical, published under the direction of the Board of Directors of the A. S. M. C. Jews, is devoted *exclusively* to the communication of intelligence respecting the Jews, and the proceedings of the American Society, and other similar institutions, in the great cause of promoting Christianity among that people, together with the discussion of prophecy, bearing on their history and prospects. In the department of unfulfilled prophecy, an exhibition of the different views entertained in the Christian Church will be allowed, but no responsibility assumed for any one view. This must rest exclusively with the individual writers.

"THE JEWISH CHRONICLE" is published in the City of New-York, in pamphlet form of 24 pages, 8vo, at \$1 per annum, *payable in advance*.

FRIENDS OF ISRAEL SOCIETY.

ANY lady can become an annual member of this Society by paying fifty cents into the treasury in advance; three dollars constitutes a Life Member; five dollars a Life Director; ten dollars constitutes a clergyman's wife an Honorary Member for Life.

Form of a Bequest to the Society.—I give and bequeath to the *American Society for Meliorating the Condition of the Jews*, founded in the City of New-York, in the year eighteen hundred and twenty, the sum of _____ to be applied to the charitable uses and purposes of said Society, and under its direction.

THE
JEWISH CHRONICLE.

VOL. VIII.] NEW-YORK, MARCH & APRIL, 1852. [No. IX.

J U D A I S M.

THE RESTRICTED AND THE LICENSED CONSCIENCE.

CONSCIENCE is that faculty of the mind that approves what is believed to be right and disapproves what is believed to be wrong. As this is a faculty guided solely by belief, and as a man's belief by nature is the result of education or the teachings of superiors, it has ever been the aim of men who wish to aggrandize themselves out of their fellows to devise that set of teachings or dogmas that would put men's consciences in their own power. In reference to falsehood and error, they would "load burdens upon them grievous to be borne, which they would not touch with one of their fingers;" while, in reference to divine truth, they would grant conscience unbounded freedom to depart from it. In no example is this fact so amply illustrated as in that furnished by Rabbinism in relation to the Jewish people. In the first place, it has done its utmost by its traditions to secure belief in the most false and pernicious notions, in order to get the ascendancy over their conscience; and in the second place, in order to prevent the conscience from obtaining any access to divine light, which would be fatal to its schemes, it has closed every avenue to it, or so bedimmed the sight that not one man's belief in a thousand is enlightened and formed by it.

אף על פי שהותרה הפערה ביום טוב שלא צורך אסור לכבות את האש אפילו הוכערה
לצורך אכילה • שהכבוי מלאכה ואין בו צורך אכילה כלל • וכשם שאין מכבין את האש
כך אין מכבין את הגר ואם כבה לוקה כמי שארג או בנה אין מכבין את הרליקה
כדי להציל ממון ביום טוב כדרך שאין מכבין בשבת אלא מניחה ויוצא :

"Although it has been pronounced lawful to kindle a fire on the holy day, even where not absolutely necessary, yet it is unlawful to extinguish fire, even though it had been kindled for the preparation of food; for the extinguishing of fire is work, and is not at all necessary for dressing food. And as fire is not to be extinguished, so neither is a candle to be extinguished; and whosoever extinguishes is to be flogged, just as he that

weaves or builds. . . . Fire is not to be extinguished in order to save property on a holy day, no more than on the Sabbath; on the contrary, one lets it burn, and goes away." (Hilchoth Jom. Tov. c. iv. 2, 4.) But in Orach Chaim, 514, this direction given to bind the conscience is particularized:

etc. אכור לכבות

"It is unlawful to extinguish a fire on a holy day, even though a man should see his house burning. It is unlawful to extinguish split wood, either for the sake of saving it from being burned, or to keep a pot from being smoked; that is to say, if he can keep it from being smoked without extinguishing the fire, as by removing it from one fire to another. But if he has not got another fire, and if the pot must be smoked unless he extinguish it, then the extinguishing is lawful, that the pot may not be smoked."

It is by such false issues that Rabbinism attempts to bind the consciences of poor Israel, in order to divert their attention from the Word of God, which is their only life. The complaint of God against his people has always been aimed at their leaders. The threat is, "Wo to the shepherds that devour the sheep." But to the sheep he says, "I will gather you." The people have been more ready to listen to the voice of Jehovah from the beginning than their leaders. If there has ever been a good man to be persecuted, or a prophet to be killed, the leaders have been foremost, and the people have followed only as they were deceived. It is for this reason that Isaiah says, "The poor have glad tidings preached to them." We ask all true-hearted Israelites to read the following teachings of Rabbinism and compare them with the Holy Scriptures:

etc. כשעשה האש ונותן עליה קררה

"When one makes a fire and puts on a pot, it is necessary to be very careful in the arranging of the wood, and the mode of setting the pot upon it, so that there should be no resemblance to building; for Rav Judah has said, 'every pile of wood begun from the top to the bottom is lawful, from the bottom to the top is unlawful.'" (Orach Chaim, 502.)

Hence, when a sincere Israelite, desirous of worshipping the God of his fathers in truth, on a holy day makes a pile of fire, he must take the utmost pains not to have it look like building. Why? Because if he makes it look like building, he is guilty of breaking the law by working; and if he breaks the law, he must be cursed. But, upon a moment's reflection, is there an Israelite in the world that does not see the absurdity of such requirements? Is the great God to be offended by a pile of wood? or is he to be pleased by its being thrown together in confusion? Ah! "God looketh not on the outward appearance, but on the heart," the seat of the affections, principles of actions and motives. He himself declares this fact, (Jeremiah xvii. 10:)

אבי ידוע חקר לב בחרן כליות ולתת לאיש כדרכו כפרי מעלליו:

"I the Lord search the heart, I try the reins, even to give to every man according to his ways, and according to the fruits of his doings."

The grand difference between the teachings of Jehovah and Rabbinism is this: Jehovah imposes duties few and simple, not because there is any merit in doing them, but that in doing them the heart may be developed, and the character judged according to the state of the heart. If the heart joyfully performs the duties imposed, because of its love to him who imposes them, whatever they may be, the character of the man is approved. But Rabbinism imposes duties many and complicated, because there is real merit in performing them, irrespective of the state of the heart.

The teachings of Saviour-Messiah are precisely like those of Jehovah. He taught

אשרי ברי לבב • כי הנה יראו את האלהים :

"Blessed are the pure in heart, for they shall see God." The heart is to a man's thoughts, actions, and character, what the fountain is to the stream issuing from it. If the fountain be impure, the stream will be also impure. It is of the first importance that the spring of action be pure; then, as a matter of necessity, the actions will be well-pleasing to God. Then it becomes every Israelite to ascertain what duties God alone has enjoined. They are sufficient in number to test the heart; and if he finds his heart averse to divinely imposed duties, he may conclude that his heart is not right in the sight of God: for if we love one, we shall seek to please him; so, if we love God, we shall joyfully obey his commandments. How infinitely exalted are the ways of God above Rabbinism! And yet the learned Rabbies labor day and night to make their deluded people "tithe mint, anise, and cummin," and omit the weightier matters of the law. It was this imposition upon the poor and ignorant that the Messiah when in the world aimed to expose and break up; and it was for this kind and merciful consideration for lost Israel that Rabbinism persecuted and killed him.

Again, not only does Rabbinism load its victims with burdens grievous to be borne, and by its learned folly blind their minds, but it aims to corrupt their hearts, in that it teaches them how they can evade the commandments which itself has made. Thus, the oral law says that "it is unlawful on a holy day to cook food for the following day, especially for a common day, but that if any of the food remain, it is lawful." That is, they may cook what they think is necessary, and if any happens to remain over, it may be eaten the next day. We say nothing now of the contemptibleness of the law, but show how Rabbinism trifles with correct feelings. A devout Jew would conscientiously endeavor to obey the law. He would cook only what was necessary for the holy day, and devote the rest of his time to the service of God. But this savors too much of true piety to suit Rabbinism, and hence it informs its victims how they may pervert the commandment.

מכלא אשה קדרה בשר אף על פי שאינה צריכה אלא התיכה אתה • etc.

"A woman may fill a pot with meat, though she wants only one piece. A cook may fill a boiler with water, though she wants the least quantity. A woman may fill an oven with bread, though she wants only one loaf, for when the oven is full the bread bakes better." (Hilehoth Jorm. Tov. c. i. 10.) This is very shrewd. The devout Jew on a holy day puts on the pot to cook his dinner. He is commanded to cook nothing for the next day, (fo

that would be unlawful, and subject him to eternal misery;) but if any thing should remain of what he cooks, it is lawful. Now he must manage to have a large quantity remain. He would like to have enough for the next day and the day following. He consults the learned and holy Rabbies. They tell him it is no more to cook a whole potful than a small piece. So the pot is filled to the brim, and the conscience is quiet.

Now there are thousands of Jews that put implicit faith in their Rabbies. They give up their hearts to be developed by their teachings. The fruit of that development is not only self-deception, but an attempt to deceive God. We need not wonder at the great want of integrity among them, at their incapability of telling the truth, at their cheating propensities; it is a part of their religion. The principles of deception are taught and practised from early childhood. Look at Rabbinism, sincere Israelite, and decide. Can this be the religion of the God of Abraham? He commands us to be holy; set apart to his love and service, not corrupt ourselves. **והייתם קדשים כי קדוש אני** "And be ye holy, for I am holy." Neither can the God of Abraham regard iniquity with allowance.

This wily evasion of a commandment is iniquity. And if the heart be taught to evade the commandments of men, which it verily believes it is bound to obey, it will just as readily evade the commandments of Jehovah.

Again, the oral law forbids buying and selling on a holy day; and whoever buys or sells must be punished everlastingly. Therefore, the devout Israelite will not trade on such a day, but shuts his store and attends the worship of God. But this is too much piety to suit Rabbinism; so it must release its devotees from such austerity, and corrupt their hearts by practices of deception. He may stay in his store or go out to that of a neighbor; but he must not buy any thing.

לא יאמר אדם למכח תן לי בדינך בשר אלא תן לי חלק או חצי חלק ולמחר עשין תשבון על שווי:

"A man must not say to a butcher, give me meat for so much money; only give a portion, or half a portion, and on the morrow they settle the account as to its value." (Hilchoth Jorin. Tov. c. iv. 20.)

Again: "A man may go to his accustomed shopkeeper, or shepherd, or grazier, and take from him cattle, fowls, and whatsoever he pleases; only he must not mention to him any money, nor any number." Is it any wonder that young children that are taught such practices grow up deceivers? Is it any wonder that Jewish shopkeepers are notoriously dishonest, since their religion consists in attempts to deceive their Maker? Is there any hope of their spiritual reformation so long as they are the willing dupes of Rabbinism? Let every Israelite examine for himself; let him lay aside his prejudices, and, for the sake of Abraham's God, repudiate Rabbinism in all its teachings, and go to the holy Scriptures for rules to a virtuous and holy life. Look at the following corrupting teaching:

אורר ואת בנו etc.

"If a first-born beast and its offspring fall into a pit, the first is to be helped out on condition of slaughtering it; but it is not slaughtered." etc. **ומערים** "Then guile is to be used, and the second also helped out, on condition of

slaughtering it; and then they slaughter which two they please. On account of the affliction of the animals, it has been pronounced lawful to use guile." For whose benefit is guile to be used? Who is to be so blinded that the unlawful act shall appear lawful? The great God, of course! What notions then must Rabbinism have of him? "They think him one altogether like themselves." Ah! we see that the commandments and doctrines of Rabbinism are not from the God of Abraham. It has no adequate notions of his character. They are from the gods whom their wicked fathers worshipped instead of Jehovah Elohim. Rabbinism is a stupendous system of idolatry. The gods who are to be deceived, conciliated, pleased, or worshipped, are idols without external representation. If the deity of Rabbinism may be deceived, he is not omniscient, and consequently he is not the Lord God. It follows, therefore, that those spiritual guides among Israel who teach their people to worship and live according to the doctrines of the oral law, are the priests of idolatry in its essential character. They teach precisely what the priests of Baal taught. Let sincere Israelites inquire if this be not a legitimate conclusion. Read over the teachings of the oral law carefully, and decide whether they are the doctrines of Him whom your fathers worshipped, or those emanating from Baal. This is not said with a view to induce you to embrace what is called Christianity, but to return to the Holy Scriptures for moral light upon your pathway to eternity. The Christian has no fear as to the result of your investigating the Holy Scriptures. They are the grand source of all *his* hopes.

How infinitely superior to Rabbinical teachings are those given by the Messiah! How beautifully is summed up the result of all his teaching in the following:

כל־דברי אמת ונעימות וישר וטהר וחמורות ושם טוב אם כל־חיל אם־כל־התלות בהם
הנהגו :

"Every thing true, and honest, and just, and pure, and lovely, and of good name—oh! would that every virtue, and all that is praiseworthy, thou wouldst think of them!" While Rabbinism teaches its disciples that the whole of religion consists in obeying its commandments and following its teachings, all of which relate to eating, drinking, buying and selling, and the regulation of like incidents to social life, the Saviour-Messiah teaches that the kingdom of God does "not consist in meats and drinks, but in righteousness, peace, and joy in the Spirit of God." Of the same kind was the religion of Abraham, and David, and Isaiah. Abraham trusted and followed the directions of Jehovah like a child. He sacrificed his social ties, left home and country to dwell in a strange land, because he loved Jehovah. So the Messiah teaches his disciples to sacrifice every precious earthly thing for the sake of Jehovah. "Seek *first* the kingdom of God and his righteousness" is his injunction. David could not be satisfied with offering sacrifices to God. He well knew that they could have no merit in His estimation, and therefore he prayed, "Create in me a clean heart, O God, and renew a right spirit within me." No more could the religion of the Messiah consist in mere external services. He taught, "Ye must be born again." We must have new feelings towards God, and new motives to

action, before we can rightly worship him. Isaiah also placed no confidence in the goodness of human nature, or its capability to offer an adequate atonement for sin. Even the Messiah, the glorious Jehovah assuming a human form, must stoop beneath the law, bear its penalty, and purchase our redemption. "He was bruised for our iniquities, and with his stripes we are healed." (Isa. liii.) So taught and acted the Messiah when on earth. "I am the way, the truth, and the life;" and, "I lay down my life for the sheep." Thus could we trace the harmony much farther between the teachings of ancient times and those of the Messiah. But Rabbinism has never yet advanced the idea that "there is none good, no not one;" that "our righteousness is as filthy rags;" that "God looketh not on the outward appearance, but on the heart;" that the sum and substance of true religion is supreme love to God, and love to our neighbor as to ourselves. No; its grand aim seems to be to subserve earthly interests, and keep out of view those that are eternal. "For wherever the law of God interferes with men's earthly interests, their profit or their gain, it fearlessly makes it void, and inculcates a system of guile and evasion. And this is perhaps the most deadly element in the Talmudic potion. The human heart is ever ready to imbibe what is bad, and the human mind most quick in generalizing the principles of evil. The only efficient remedy for this head and heart is the inculcation of those pure and holy principles which God has graciously revealed. But when these principles are themselves adulterated, and a system of guileful evasion taught for the system of Moses and the prophets, what are the results to be expected? The cruel oppression of the poor is bad enough; the enslaving of the consciences of the weak is worse; but the corrupting of the minds of the simple by such pernicious doctrines is worst of all. Yet this is the work of the Jewish religion as taught in the oral law and as recognized in the prayers of the synagogue." "The Jews to a great extent adhere to the oral law, and in their prayers and observances still acknowledge its divine authority; and wherever Judaism exists in vigor, these are the doctrines instilled into the minds of the young, and to which is devoted the vigorous manhood of the Jewish nation and the judgment of its aged."

It is fully evident that the religion of the patriarchs and prophets of Israel is no longer practised or known among the Jews. Not one is capable of appreciating the idea of "a new heart," a "new spirit," or "the righteousness of faith." It is a deeply interesting inquiry for the Jew to make, Where then can be found the pure and exalted religion of my ancestors? Has Jehovah indeed forsaken the earth? Has he turned the earth into a hell indeed, and consigned all its inhabitants to endless perdition? What has become of the glorious promises made to Abraham our father, that in him and in his seed should all nations of the earth be blessed, and should inherit the land of Canaan for ever? Have we all been pushed into infidelity or idolatry against our wills? What answer can be given to such inquiries? Your national history is an eventful and instructive one. Had you read it carefully, you would now understand your true position. Abraham your father was called out from among his kindred to be the head of a new and glorious race. With him God established his covenant for himself and his seed for ever. That covenant was, that Jehovah should

be his God, give him the land of Canaan, and in his seed bless the world. Abraham was a fallen being like other men, but "he believed God, and God put it to his account for righteousness." He believed that God would do precisely what he said. This belief attached him supremely to God. He was ready to make any sacrifices for him; obey him, let the consequences to himself be what they might. He was called the friend of God. He believed in a Messiah. Who was this Messiah? What his name imports; the anointed of God, to be prophet, priest, and king of the world. He was the promised seed, in whom all the promises were to be fulfilled. How could he be priest, prophet, and king, unless he were divine? To be priest, he must be above law, otherwise all his offerings would be rejected, as no creature can do more than he ought to do. To be priest, he must have something to offer, and what shall he offer to God to atone for our sins? Something that does not by creation belong to God. For what offering is that where we give to God what already belongs to him, "the cattle upon a thousand hills, and ten thousand rivers of oil?" He must offer the Divinity himself. The object of an atonement is to give security, that if the sinner be pardoned, still sin shall not go unpunished. The Messiah then, being divine, must offer himself in order to be priest of the world. To be prophet, the Messiah must have been conversant with the eternal world and with all the plans of God. He must have dwelt in eternity and come into time. To be king of the world, he must have been appointed and sent into the world. The Messiah must have been "God manifest in the flesh." He is the seed in whom the world is to be blessed. It will be noted that this covenant with Abraham was made four hundred and thirty years before the Mosaic law, and hence was unaffected by it, and independent of it. Whatever becomes of the Mosaic institutions, the covenant and all its conditions and blessings remain the same, since it is confirmed by the oath of the Immutable One. The history of the descendants of Abraham shows that the religion of Abraham continued among them up to a certain period; that in process of time, as the displeasure of Jehovah began to be manifested, wicked men grew more bold, and by degrees introduced the doctrines and commandments of men as superior to the Word of God. The oral law took the place of Jehovah's law; and although they still retained the Sacred Scriptures, they were no longer considered the rule of faith and practice. It is now more than eighteen centuries since the Word of God has become a sealed book to the Jewish nation. They have had during that period neither the religion of Abraham nor of Moses. Faith was the foundation of Abraham's religion. "He believed God, and it was counted to him for righteousness." But where is there a Jew in the world that has any thing that bears the slightest resemblance to Abraham's faith? If they had it, they would, like him, be the friends of God, and God would sympathize with them, and no longer suffer the world to persecute them. He would cheer them with his divine presence, and they would be models of piety and holy living. The Mosaic religion consisted in certain divinely instituted rites and ceremonies, through which the Israelites publicly worshipped God. Now, so from having the religion of Moses, the Israelites have not in possession a single divinely instituted rite or ceremony. They may have the appointed

seasons and days, but none of the Mosaic rites or ceremonies as God instituted them. They are precisely in the condition predicted of them in Hosea iii. 4:

כי ימים רבים ישבו בני ישראל אין מלך ואין שר ואין זבח ואין מצעברה ואין אפור ופרים :

"For many days the children of Israel shall remain without king, and without prince, and without sacrifice, and without fixed locality, and without ephod, and without divine guardians."

Such has been their condition for more than eighteen centuries. Where then is the religion of Abraham, Isaac, and Jacob? It must be among that people who have the ancient Scriptures, and make them the only rule of faith and practice, and conform their lives to their precepts and commandments. If this religion should be found among Gentiles, it would prove that the Messiah had come and begun to fulfil the promise to Abraham: "In thy seed shall all nations be blessed." Now the ancient Sacred Scriptures are found among a large body of Christians. They prize these Scriptures as highly as the Israelites ever did. They make them their rule of faith and practice. They aim to secure Abraham's religion. They love and worship Abraham's God. For this love they are ready to lay down their lives; and when they die, they die like the ancient patriarchs, full of consolation, with the surety in their hearts of entering upon the heavenly rest.

This Christian people believe in Messiah, that he is already come, and that this is the reason why they are permitted to enjoy Jehovah's presence and favor, and why they possess the ancient Scriptures. It becomes every Israelite to seriously consider whether in fact the "Ammi" have become the "Lo Ammi," and whether the "Lo Ammi" have not become the "Ammi."

It becomes them to break the fetters put upon their consciences, and the dark clouds thrown around their minds by Rabbinism, and begin to study God's Word for themselves, as their everlasting happiness depends upon it.

BENEVOLENT SOCIETIES.

THE multiplication of benevolent societies for the dissemination of religious truth, is felt by many to be a serious and alarming feature in the Church of God.

Every association, however small or great, must have its secretaries, its agents, its publications, and its own independent machinery, which must be supported out of the aggregate of widows' mites and the rich man's abundance; and although each association husbands, to the best of its ability, its finances, yet there must necessarily be considerable outlay to support the establishment.

The donors, wishing to have their tokens of benevolence go directly to the benefit of the objects of their charity, anxiously inquire how they have been spent; and when told that thousands of dollars are expended upon agencies, upon publications, and upon machinery, they naturally inquire,

Why the need of so many associations? Why not reduce their number? Why not let one do the work of half a dozen? We venture the following positive answer:

I. THE ORIGIN OF BENEVOLENT SOCIETIES.—The Spirit of God animated his people with the missionary spirit. Christians were found among all denominations deeply anxious for the spread of the gospel and the salvation of men. At this time, denominations were feeble, and each one shrank from the responsibility of a foreign or home enterprise adapted to the exigencies of the case. The benevolent among them conceived a plan for uniting their collected strength. The heathen were perishing. The question arose, Who shall give the gospel to them? No one evangelical denomination entertained the thought of undertaking the work alone. Hence they united their strength, and the result is the A. B. C. For. Miss. In time the great destitution at home attracted the attention of the benevolent. They conceived the grand project of establishing and sustaining a preaching ministry and church ordinances in new settlements. They united their strength, and the result was the A. H. Miss. Soc. At length, God's ancient people, the Jews, attracted attention. The benevolent pitied them in their wanderings and moral destitution. They not only needed a home, but also religious instruction. Christians among all denominations, pressed by many and high considerations, united their hearts; and the result was the A. S. M. Con. Jews. Next the poor sailor was found destitute. There were no agencies that were adapted to reach his case. Could he be converted, what a power for good would thus be put into the possession of the Church! Again, the benevolent of various denominations unite their efforts; and the result is the A. S. Fr. Soc. Again, commerce had closely connected the New and the Old Worlds. Thousands of foreigners flocked to our inviting shores, among them multitudes of Romanists. At the same time that they came to us, and were thus placed under our religious guardianship, a wide field opened among them abroad. There were no agencies adapted to their peculiar state; hence the benevolent of various denominations unite their energies, and the result is the A. and F. Ch. Un. The world was destitute of the Word of God. Christians determined they should have it; hence the A. Bib. Soc. Our country's poor were destitute of religious reading. Christians said they would supply them; and hence the A. Tr. Soc. The children of irreligious parents, for want of religious instruction, were growing up in moral ignorance, and developing in sin and crime. Christians determined that this should not be, and they organized the A. S. Sch. Un. In this manner sprang into being the various benevolent organizations of the Church. They designed to do what individual denominations could not do. They came into existence, one after another, just when the attention of Christians was directed to some new and unprovided-for field. And of course, when a new organization was formed, it was understood that new and distinct agencies and machinery would be required, and that Christians must be willing to support them for the sake of the good intended to be done by them.

Now that each particular field of labor is surveyed and settled, we find that it has its own interested patrons. All Christians do not feel equally interested in the particular classes of persons to be benefited by various associations. They are, some more devoted to the work of spreading the gospel among the heathen; others, of establishing churches at home; others, of benefiting the sailor; or of meliorating the condition of the Jews; or of distributing the Bible among the destitute; or of teaching neglected children. While all may be deemed equally important, each class of benevolent Christians has its preference; and should the proposition be made to unite all the various associations into one, it would be difficult to settle upon *the* organization that should absorb all the rest.

Again: Each benevolent society, in order to become a responsible body for the legitimate transaction of pecuniary matters, has been chartered. In their respective charters the objects of these associations are definitely stated, and cannot be the same with those of any other like association. Being chartered, they are restricted in two respects. (1.) In respect of their sphere of action. The A. B. C. F. M. must confine its efforts to the heathen field. The A. H. M. S. to the home field, and to a particular branch of it, viz., sustaining the ordinances of the Church and a preaching ministry in destitute parts. The A. T. S. to a different branch of the same field, viz., the supplying the destitute with religious reading. The A. and F. C. U. may extend its efforts to a particular class, both at home and abroad—the Roman Catholics. The A. B. S. may supply the whole world with the *Bible* only. The A. S. S. U. must confine its efforts to the destitute juvenile department. The A. S. F. S. must seek only the well-being of the sailor; and the A. S. M. C. J. must seek that of the Jews. It need not be stated that in order for one benevolent association to do the work of another, and thus supersede it, it must first have its charter altered. But, (2,) This would meet with great difficulties. Benevolent and wealthy Christians have made bequests to all the various associations named. In many cases, the will has been so made that the interest of the principal only is available. The aggregate of money thus held by any two or three, or of all these societies, is a very large amount. Now, should one supersede another, or one supersede all the rest, these bequests could not be retained. They would either recur to the heirs, or, if no heirs, to the State.

For the above reasons, if for no others, no one benevolent organization can do the work of another, and thus supersede it, so long as this state of things exists.

As a particular case: The work of the A. S. M. C. J. can no more be assumed by the A. H. M. S. than can that of the A. T. S. or A. S. S. U. Either may, with as much propriety, have its charter so altered as to swallow up one as another. All the reasons in force for continuing the existence of a distinct organization for the benefit of the Jews are valid as those in force for continuing the A. and F. C. U. or the A. S. F. S., or any other.

II. HOW TWO GREAT ORGANIZATIONS MAY DO THE WORK OF ALL THE REST.

1. *Similarity of the Work.*—After all that is said, there is great similarity

in the nature of the work proposed to be done by the various existing benevolent organizations. The A. B. C. F. M. is actually doing the work of the Bible and Tract and Sunday-school and Jews Societies, besides its own missionary work abroad among the heathen. It could do the foreign work of the A. and F. C. U. by simply adding in its charter Romanist, and that of the A. S. F. S. by simply adding Sailor.

But its work among the heathen is very similar to what the home societies propose to do at home. Does the A. H. M. S. propose to maintain the preached gospel and church ordinances in destitute parts in this country? So the Am. Bd. proposes to do the same abroad. Does the A. S. M. C. J. propose to preach the gospel among the Jews at home, without establishing churches? This the Am. Bd. is doing abroad. Does the A. F. C. U. propose to preach the gospel to Romanists at Rome? This the Am. Bd. is doing abroad, where they are found among heathen nations. The only difference between its great work abroad and the work to be done at home, consists in this, that one is a home, the other a foreign work.

Now, if the charter of the A. B. C. F. M. could be so altered as to embrace the home field, there is no reason why it could not do the home work. There is no more reason why it should not be a great Home and Foreign Missionary Society, with its various departments, which are now represented by so many separate organizations, than that it should be simply a Foreign Missionary Society. Then we should have one grand missionary organization for the world, in which would be concentrated the affections, the benevolence, and prayers of Christians of all denominations. There would then be required only one system of agencies and one of machinery to carry forward the work of evangelizing the world. This would save a vast deal of expense, time, rivalry, and selfishness. The great denominations would not feel the necessity of Church Boards to such an extent as now, in order to economize their funds and concentrate their efforts.

Again: The wants of the world demand one great Publication Society. The Bible, the tract, and the Sunday-school book, need equally to be circulated over the world. Between them all there is an intimate relation. The Bible is the standard; the tract, with the religious book and the Sunday-school book, are necessarily expository of its contents. The Bible Society being primary in its aims, there is no reason against its assuming work that is secondary in its relation, viz., the publication of religious books and tracts and monthly and other publications, necessary to spread information respecting the missionary work. It will not be denied that the Bible Society could do all the work of publication now done by all the other societies, at a far less expense, and far more satisfaction to the Christian community, than now attends it.

2. *Charters and Bequests.*—There would be no difficulty in the way of so amending the charters of these two societies as to allow them to do the work of all the rest, except that arising from the matter of bequests. This difficulty might be easily got over. We assume that it never could have been the wish of any legator to have his bequest devoted to the benefit of an association merely, but to aid in carrying out its purposes and aims.

the bequests left the A. S. M. C. J. were intended to promote the cause of Christianity among the Jews, etc. Now, suppose the American Board should assume this work, these bequests could be as well devoted to the same end. Hence, in such a case, all that would be required, in order to retain the bequest, would be for the parties interested to apply to the Legislatures of the respective States where the bequests were made, to allow of their appropriation to the same end, but under a new organization. Thus the bequests of all the various general benevolent societies might be disposed of.

III. GENERAL CONVENTION OF THE MEMBERS OF ALL THE GENERAL BENEVOLENT SOCIETIES.

The time is not far distant when a movement towards the concentration of Christian effort will be demanded by the Church, or else those efforts will languish and die.

Any one at all acquainted with the workings of the system of agencies employed to support the various benevolent societies, must feel that there is needed a radical change. Suppose there to be one hundred and fifty merely collecting agents, and many more book, tract, periodical, and Bible agents, belonging to ten different societies, acting without concert, traveling through the country to visit the churches. There is scarcely a pulpit in the land that is occupied by its pastor twice out of three times, unless some special measures have been taken to prevent their occupation by agents. It frequently happens that two or three agents will meet on the same field at the same time, to the great discomfort of the church, and not unfrequently giving rise to unnecessary expense, and bitter feelings of one agent to another, because one only can be admitted, and a choice is made. This is carried to such an extent in many instances that Christians have come to admit the statements of agents with much allowance. Now, if there were one general society embracing all the rest, this deplorable state of things would cease. The watchmen would see eye to eye.

IV. But the most formidable evil arising from the multiplication of these associations is the responsibility imposed upon churches and ministers, and their action in the premises. They feel that all the societies cannot be represented; a choice must be made; this choice must be arbitrary. The calendar is adopted. The society that has heretofore been aided by a particular church, naturally applies for aid again. The agent has traveled fifty miles, foregone other opportunities, for the sake of receiving the customary collections of this church. To his mortification he is told, "We have our calendar, and by it must abide." The agent is incensed, the cause sustains loss, and the minister is blamed.

There are other ministers who have no calendar. They wish all societies success. They cannot boldly dismiss an application. They cannot conveniently admit its claims at a particular time. They pass their word that something shall be done at a future period. The agent takes the promise as equivalent to aid, and depends upon it. He reports it as such to headquarters. But, in very many instances, these promises, whatever be the

reasons, are never realized. Of course, the minister is blamed, and charged with a want of veracity. This state of things is daily growing worse, and can only be remedied by a union of the various societies under one organization. There is no good reason why this department should not be systematized, and be directed by one head, if it must be continued.

V. The present system of publications, to represent the various societies, is attended with enormous expense. There is scarcely a society but that has from one to three different publications. There are nearly twenty of these publications to represent the various societies, the expenses of which are paid by charitable contributions. No one doubts but that information upon the various departments of the missionary work is essential; but would it not be better to have the twenty superseded by three at most, issuing from one source? What a vast expense, time, and talent, this would save the Church! The same remark may be made respecting Annual Reports.

VI. RIVALRY.—However exempt the various Boards may be from the feeling of rivalry, it cannot be denied that many of those employed to carry out their plans, exhibit this feeling to an incredible extent. Each agent is deeply interested in his particular cause. It is *the* society of all others chosen of God to do his will; consequently, false issues are put forth, and disparaging statements are insinuated against kindred associations. Should not the Church sustain such an economical society? But the fact of the case is, that the same missionary receives \$200 per annum from another source, to which should be given the credit of the three conversions out of the six. Another instance is, where a society, by expending \$1,500 in one field, have secured fifty conversions; but in all other fields have expended \$150,000, and secured only one hundred and fifty conversions. The case is put in the following manner: We have expended \$151,500, and there have been two hundred conversions; whereas, a true statement would be, that in the former field, while only \$1,500 were expended by the society, yet many thousands were expended upon it from other independent sources, who have a claim to their proportion of converts made. This mode of reasoning is very effective upon minds that do not know how to detect fallacies. It is stated boldly by many interested in collecting funds, that people, in order to liberal contributions, must be "humbugged." False issues must be presented; and, for the time, they must be impressed with the idea that the society represented is the peculiar instrument for good in the hands of God. It is a fact that there is a growing jealousy between the supporters of many of the benevolent societies. These and other growing evils cannot be remedied, only by concert of action among the various societies, by a union of all. This can be effected by a general convention of representatives from various societies.

And we pause here, and solemnly ask, Can there not be such a convention of the Christian brotherhood, to unite their hearts and energies in the cause of the Master? This union can be brought about only by a convention of delegates from all the various societies, who shall debate and agree upon a plan of union. This can be easily done. There is the remarkable circumstance to facilitate it, that very many of the voting members of one

society are also members of some if not all the others. Is there any reason why this subject should not demand the serious and immediate attention of the whole Church? Meanwhile, what have we to do but to proceed vigorously with the work under present systems, and tolerate the evils that cannot be avoided, because incidental to them?

FIGURATIVE LANGUAGE OF THE SCRIPTURES.

THE following is a part of a song of David "in the day that the Lord had delivered him out of the hand of all his enemies, and out of the hand of Saul." (2 Sam. xxii.) His signal deliverance from the anger and vengeance of Saul is especially commemorated.

The ordinary figures in which God is called "a rock," "a fortress," "a shield," "high tower," and "refuge," require but a passing notice. It will be seen at a glance that God is conceived to be, in his spiritual and social relations to David, what these objects are to a soldier.

Ver. 5: "When the waves of death compassed me, the floods of ungodly men made me afraid; the sorrows of hell compassed me about; the snares of death prevented me."

Here David compares his condition, in relation to his enemies, to that of a drowning man buffeting the waves.

As the waves surround the unfortunate shipwrecked mariner, so ungodly men surrounded him, and endeavored to destroy his life.

As the mariner sees no hope of escape from his perilous condition, looks upon the waters as his grave, and is filled with anguish, so David considered himself as already within the precincts of his grave, and laments his untimely end.

As the mariner, in his purpose to escape a watery grave, strikes out to some shore, death, little by little, anticipates him, and he begins to sink from sight; so David, which ever way he turns, sees his enemy in readiness to intercept and destroy him. Escape was, humanly speaking, impossible. He cries to God.

Ver. 7: "And he did hear my voice out of his temple, and my cry did enter into his ears."

Here God is regarded as an all-powerful monarch, sitting in his glorious palace, ready to vindicate the oppressed.

Ver. 8: "Then the earth shook and trembled; the foundations of heaven moved and shook, because he was wroth."

The mighty monarch hears the cry of his subject; he goes forth from his palace; and as he hastens to the rescue, the very earth trembles beneath his feet, the foundations of heaven are moved and shake, because he strides on in his wrath. So God, upon David's praying, provides a way of escape from his enemies. They are first terrified by an earthquake.

Ver. 9: "There went up a smoke out of his nostrils, and fire out of his mouth devoured: coals were kindled by it."

The mighty monarch's wrath excites his whole soul and body; the

breathings from his nostrils are dense smoke, and from his mouth the fire of rage. So God fills the atmosphere with dense vapor and lurid lightning.

Ver. 10: "He bowed the heavens also, and came down; and darkness was under his feet."

David here leaves the figure of a monarch, and describes God directly. The figure is made to lie in attending circumstances. God sits upon the horizontal surface of the firmament. In order to rescue David, he is represented as bending down one side, like an inclined plane, down which he proceeds. Thus bending the heavens, he shuts out the light of the moon and stars; and hence darkness is under his feet: that is, God descends during the dense darkness.

Ver. 11 and 12: "And he rode upon a cherub, and did fly: and he was seen upon the wings of the wind. And he made darkness pavilions round about him, dark waters, and thick clouds of the skies."

Here we have the intimation that David, after his prayer, and after many natural phenomena had occurred, falls into a vision, probably swoons, in consequence of the terrors around him.

Now God is seen coming to his rescue. He rides upon a "cherub." The cherub was an imaginary creature, composed from the figures of a man, ox, lion, and eagle. The cherub was therefore a symbolical character, and represents the various orders of holy intelligences that attend upon the Deity. He "did fly." It was with the wings of the eagle that he flew. The order of angelic beings represented by the eagle were on either side of the Deity, and seemed to bear him onward in his swift course. "And he was seen upon the wings of the wind." "Wings" are ascribed to the wind, from a likeness between the swiftness of the wind and the motion of a bird flying through the air. As the wind came sweeping on, God seemed to be borne along by it.

"Darkness was a pavilion (or a tabernacle, Heb.) round about him." So dense was the darkness, that it seemed to enclose God as a tent does its inmates.

"Dark waters, and thick clouds of the sky," is, in the Hebrew, "The gatherings of waters, and dense clouds of dust." These, with the darkness, composed the tabernacle which surrounded God.

Ver. 13: "From the brightness before him were kindled flames of fire."

The chains of lightning that coursed the sky seemed to issue from the Shekinah that preceded God.

Ver. 14: "The Lord thundered from heaven, and the Most High uttered his voice."

The Most High, descending on the inclined heavens, seems to speak in the roar and crash of thunder.

Ver. 15: "And he sent out arrows, and scattered them; lightning, and discomfited them."

Now David's enemies begin to feel the vengeance of God; terrified by the forked lightnings, they begin to scatter.

Ver. 16: "And the channels of the sea appeared, and the covering of the world was laid bare."

"The channels of the sea" are the torrents of rain that fell, washing away the very surface of the soil, "at the rebuking of the Lord, at the blast of the breath of his nostrils."

Recurrence is here had to a former representation of God as an angry monarch breathing vengeance, and to the smoke of his nostrils, which was the dense vapor that filled the atmosphere. "The blasts of breath" are the lightnings that issued from it.

These phenomena are ascribed to Jehovah, who by them especially interposed to save David.

Ver. 17: "He sent from above, he took me; he drew me out of many waters."

Such was the terrific character of the hurricane, that not only were David's enemies scattered, but David's own life was in imminent danger. God interposed, and miraculously conducted him to a place of safety beyond the limits of the sweeping floods of rain, and thus delivered him from his strong enemy, (ver. 18,) who, exposed to the power of the storm, was rendered powerless. Nothing can exceed the sublimity of this description or the events described. By the analysis and exposition of the figures, it will be readily seen what the literal events were.

David was completely in the power of his enemies, in some place where they watched him and made his escape impossible. Certain death was before him. He prayed to God for deliverance. How would he answer the prayer but by a miraculous interposition? Was there any thing to justify such interposition? David was in the direct genealogical line to the Messiah, the hope of the Church and of the world. Should he be cut off, it would appear to be the utter extinction of all hope founded upon the former promises. If, then, God would miraculously interpose in behalf of his people at the Red Sea, in the wilderness, at the Jordan, at Jericho, at the time of Gideon, he would interpose for David, his chosen and his delight, around whom clustered all the glorious promises to the world. This is a sufficient moral reason for a miracle. The miracle comes in the form of a tornado, during which David is transported entirely beyond the reach of his enemies. The circumstances were such as to convince his enemies that God had interposed; for when the storm abated, they would naturally return to the siege. They would enter his hiding-place, and not finding him, their conclusion would be, not that he had escaped during the hurricane—that was impossible—but that God had rescued him in a miraculous manner. This story, reported to Saul, would make a deep impression upon his mind, and he would be doubly convinced that David was to be king in Israel.

WHILE in England it is a matter of embittered dispute, whether the belief in the Jewish religion ought not wholly to disqualify a man to be a legislator, we have just had a striking evidence that in the United States such intolerance is extinct and unknown. Hon. J. P. Benjamin, the newly elected Senator from Louisiana, is a Jew, as well as a man of ability and character. He will take his seat a year from March next, when the term of his predecessor, Mr. Downs, will expire.

ANTI-MILLENARIANISM.

PROPOSITION II.—Christ is not only now king, but there will therefore be no future consummation of his kingdom, nor any change in the mode of its administration.

The propositions herein contained may be separately stated thus: 1. Christ has done that which entitles him to the kingship of the universe over which he presides. 2. His kingdom is already established, and is hastening to its consummation now. 3. The present mode of administration is perfect, and will not be changed.

1. Christ as Mediator, as divine Son, is King of the Universe, in virtue of what he has done in his official capacity.

We read in the Scriptures of a covenant being made between the Persons in the Godhead before the existence of any created thing. In this covenant was embraced the respective relations which each Person was to sustain to the universe that was to be. A clear intimation of such covenant we find in Eph. i. 4: "According as he hath chosen us in him before the foundation of the world." Here we have brought to view a transaction between the divine Persons before creation, which related to Christians. The Father chose them in the Son. This shows that an engagement was entered into between the two divine Persons. Also chap. iii. 11: "According to the eternal purpose which he purposed in Christ Jesus our Lord." It was the manifold wisdom of God to be known by the Church; that was the object of the divine purposes. A purpose in Jesus Christ shows that an arrangement was made between the two divine Persons.

It was Christ that came down from heaven; he was in the form of God, but took the form of a servant. But the second Person in the Godhead took the name Christ to express an official relation. He was so called because he was inaugurated as King and Priest of the most high God. But he was inaugurated in eternity, for he came as the *Anointed*, we were chosen in him as the *Anointed*, and all things were created by him as Christ. Hence, without further discussion upon the proofs of a divine covenant made in eternity, we may proceed to show what was contemplated in the covenant. We take for granted, then, that the relation expressed by the names Father, Son, and Holy Ghost, were set up in this covenant. The relations are consequent upon the divine government, and are to be contemplated as legal relations. In the government of a universe to be created, the first Person was to assume the relation of Father to the second Person, who was to assume the relation of Son to the first; and the third Person was to assume the relation of Spirit, set apart to carry out the divine plans, and hence was called Holy Ghost.

Now, since the divine relations are described under a relation which exists in this world, and which we perfectly understand, we have only to examine the latter to know what Christ, as Son, has done to secure the title of King of the Universe. It is the peculiar province of a Father to plan, to purpose, to will, to command, and that of a Son to carry out the plans and

obey the will and command. Hence the first Person in the Godhead planned the universe, purposed all its events, and commanded his will to be performed. Hence we read of his purposing, predestinating, foreordaining, from eternity. The second Person executed the purposes of the first. Hence we read that all things were made by him, and without him was not any thing made, and "by him all things consist." Christ, then, as a Son, was to create the universe, institute a government, conduct it in such a manner as to reveal and display the perfections of Divinity. This government is physical, intellectual, and moral. Christ created the material worlds; they show forth the natural attributes of God. He created the intellectual and moral worlds; they show forth the moral perfections of God.

The first display was of the righteousness of God; so long as the angels kept their first estate, and man maintained his allegiance, God rewarded them with immeasurable happiness. The next display was of the justice of God. The happiness of intelligent creatures was suspended upon supreme love to God. When angels and man ceased to love God supremely, justice required their eternal misery, and they were cursed.

The next display was of the mercy of God; justice required the eternal punishment of the culprit, or an equivalent, in order to satisfy all concerned that a refusal to love God shall not go unpunished. To display the mercy of God was Christ's work. This could be performed only by becoming himself the equivalent for the culprit's punishment, and make it possible for God to show mercy in justifying the believer in Christ. It is in order to the display of these divine perfections by Christ that the world exists, and the present order of things is proceeding.

It will be perceived at a glance that the Son could not be entitled to the throne of the universe until he had shown his worthiness and ability by his works. It will also be perceived that when he had performed the work committed to him, he would be entitled to the crown of universal sovereignty.

What is now going on is merely a continuous illustration of the mercy of God in Christ; nor have we any intimation in Scripture that there are new perfections in God, that are to be exhibited to this world or to the universe in this world. Christ's work is virtually finished. He himself says, in contemplation of his sufferings and death: "I have finished the work which thou gavest me to do." If this be so, Christ is now entitled to the crown of the universe. But we have Scripture evidence that he now wears that crown. It is said, Heb. ii. 9, "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor." Also, Phil. ii. 8, 9, "And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross; wherefore God also hath highly exalted him, and given him a name which is above every name." Christ once said, "All power is committed unto me in heaven and earth;" and by inspiration he is said to be "on the right hand of the Majesty on high," and is "head over all things to the Church." Christ, then, having completed his Father's work, is crowned King of the Universe as his high reward.

2. Christ's kingdom is already established, and is now hastening to its consummation.

The earth is only a small province of Jehovah's empire. The universe was not made for it, but it for the universe. Some other world or worlds were chosen for the display of divine justice, with attendant attributes, while the earth was chosen for a display of divine mercy. It assumes importance, therefore, only as viewed in that relation.

While Christ's glory shines forth illustriously here, it may have been as conspicuous in other worlds. Hence, in regard to the great work committed by the Father to the Son, Christ's kingdom is not confined to this world. From intimations in Scripture we infer, that in displaying divine justice, Christ recovered the worlds which apostate spirits had claimed, and over which they arrogated to themselves the right to rule. He drove them from their "first estate," and "confined them in chains of darkness unto the judgment of the great day." The recovered worlds belong to him; this world is also apostate, and is to be recovered. But as here there is to be a display of the mercy of God, and not of justice, this world is to be recovered by means corresponding to the nature of the work committed to Christ in it; that is, by merciful means. This is now that part of Christ's universal kingdom which the intent universe are anxiously waiting to see recovered.

All the means of a merciful nature to recover the world are now established. The agents are also here by whom the means are to be used. Christ has set up his standard, unfurled his banner, drawn his sword, and set his hosts in motion; he has gained a footing on earth; or, other words, his kingdom is set up, and night and day it is struggling for larger space. We cannot detail the means instituted to gain the conquest of the world; they are all revealed in the Scriptures. The Sermon on the Mount is a summary of the grand principles by which Christ intends to triumph. His own acts from first to last, while on earth, furnish the ground for the preaching of those principles to apostates. The Holy Spirit is the celestial agent that makes these principles efficient, and redeemed men are the earthly agents employed to proclaim the principles in the ears of mankind.

The kingdom of Christ is, therefore, fairly established, and if it has gained a little, that is an earnest that it will gain the whole; for the ratio of resistance decreases in proportion to the rate of progress. First there was every thing to do. Man's true character must, by ten thousand illustrations, be made known to the universe; then all interested must be satisfied that nothing less than a divine sacrifice would satisfy divine justice; then it must be proved that man is a free being, and responsible for his lost condition; and lastly, it must be seen that a divine sacrifice is adequate to the case; that "God can be just, and justify the believer;" and that the means and agencies employed are exactly adapted to the fallen condition of mankind.

For six thousand years these great facts have been in a course of illustration and development, and have been demonstrated under every variety of conditions and circumstances. We are not to judge of the progress of

the kingdom by the number of agents employed to use the means. There have been times when a scanty few agents employed have advanced the kingdom a thousand-fold, and there have also been times when a numberless host have done little or nothing. That progress can be judged of only by the progress in the display of divine mercy. Paul was an illustrious instance of its progress, and in the history of every like character, the interested universe have been filled with wonder and amazement. But the Johns of earth have not in any age furnished such illustrious examples.

There was a grand display of divine mercy at the time of the apostles. It was only equaled by that exhibited during the sixteenth century. And what will be that display when in the midst of that moral darkness which will exist when the intellectual and social luminaries shall shine the brightest? Mercy shall burst forth like a sun, and bring the world to look upon the very King of kings. Not that the intellectual and social light shall be aids, but because the world, being enlightened, shall be far more wicked, thus making the triumph of mercy far more glorious.

With this view agree the Scriptures as they are commonly interpreted. The prophets of the Old Testament were continually reminding the Church of a new and glorious state of things that was to succeed the merely Mosaic dispensation. A child was to be born, a son was to be given; he was to possess the divine titles, and the government was to be upon his shoulder; that is, the conduct of that work of manifesting the glory of divinity in every department of the world. This may be truly said of Christ; he is the Son that has the government resting upon his shoulder. It was said that a new covenant should be established with the Church, in contradistinction to the Mosaic, and under it every man should know the Lord, and the whole earth be filled with his glory. Christ established that covenant, and under it the glorious work is progressing. So, in the New Testament, the new order of things introduced by Christ was called "The kingdom of heaven;" as such it was likened in an individual's heart to leaven, which a woman took and hid in three measures of meal until the whole was leavened; and in the entire world to a grain of mustard-seed, which, though small, grew, and eventually overshadowed all other plants. Thus the kingdom of heaven is advancing, accomplishing the purposes of God in Christ. It matters not that there are dark times in the kingdom of God; it is the glory of Christ to bring light out of darkness.

There is no reason that we can see, why the Spirit of God, the great regenerating and renovating Agent of the world, should not continue his triumphs without interruption until their consummation. It is he that must perform this work. It is not the amount or kind of means that men may use that either retards or accelerates his work. But there are reasons why sometimes he shines and fills the earth with his glory, and sometimes leaves it in darkness. That reason may be found in the fact that Christ's strength is made perfect in weakness. His grace triumphs most when the obstacles are the greatest. His light shines brightest when there is the greatest darkness; for at such times appears the insignificance of man, and is witnessed the greatest obscuration of his glory. Hence, as divine mercy is to be illus-

trated under every possible variety of circumstances; as the gospel is to be preached to every creature; as the Spirit must see that Christ's work is perfectly performed, and as he is the only power to regenerate mankind, and is now abroad upon his mission; as Christ is on the right hand of God, the head over all things to the Church, and interceding for its triumph and glory, and as his kingdom is already established; we may conclude that, whatever be the outward aspect, Christ's work is proceeding, and the kingdom is hastening to its consummation.

3. The present mode of administration is perfect, and will not be changed.

Man has two great departments to his nature, which it is the design of God's law to regulate and develop. They are the social and the moral. An attempt was made to develop them by the Mosaic economy, based upon the ten commandments. It failed. By the observance of two great laws the desired end could be secured: "To love God supremely, and our neighbor as ourselves." Christ introduced a plan to make these laws practicable; they are therefore the fundamental laws of his kingdom. They are perfect: his grand aim is to bring the world into obedience to these laws, in the very act of showing forth the mercy of God. The Spirit's power can place mankind in a state to obey both laws. Hence, the Agent is perfect, and also the ground upon which the whole is based, Christ's sacrifice, is perfect.

Whenever Christ's kingdom is consummated, these laws will continue fundamental to it. That consummation will be only a universal prevalence of these laws, and therefore we safely conclude that the present mode of Christ's administration is perfect, and will not be changed. Christ is now King; his kingdom is set up; there will be no future consummation independent of the present, but a consummation consisting in a universal extension of the present; and there will be no change in the mode of its administration, whether it relates to its fundamental laws, or the manner of securing obedience to them, or to its spiritual Agent to carry it out, or the ground of its continuance, Christ's sacrifice.

That the time will come when Christ will triumph over all opposing forces and agents, and his work be complete, and he reign for ever and ever, no one is disposed to deny; but what warrant have we from the Scriptures that what we now see going on in the moral and social worlds is not Christ's work, and that he will not continue to overturn and overturn until He shall come whose right it is to reign, and that universally? What material change is possible in order to carry on the work more successfully and triumphantly? That there will be a glorious change when the work in detail is finished, and the kingdom completely established, we believe, but not a great fundamental change in order to the consummation.

B. K.

BAPTISM OF TWO ISRAELITES.—SUNDAY, the 4th of January, Mr. and Mrs. Bravo were baptized at the Episcopal Jews' Chapel, by the Rev. J. B. Cartwright. They are a respectable Jewish family, of the Portuguese synagogue, whom I have had for some time under instruction, and who had given me, and to those who knew them, full satisfaction. May they continue to walk worthy of the vocation wherewith they are called, in lowliness and meekness serving the Lord.—*London Jewish Intelligence.*

TIDINGS FROM JERUSALEM.

THE following extracts of two letters from Jerusalem (very lately received) are from John Meshullam and Elijah his son, appeals to the heart of every Christian who loves Zion. They are addressed to the author of the "Tidings from Jerusalem," who has returned to Palestine.

JERUSALEM, 1851.

BELoved CHRISTIAN FRIEND:—On September 21st, we received your welcome communication of the 21st July, and I willingly embrace the offered opportunity to dispatch the news I can afford at present. My son, Elijah, on whom I depend to give a regular statement of my affairs and progress, has this year been uncommonly occupied in his medical duties, so that he could not answer your letter immediately.

I had, in my last letter, informed you of the sale of our hotel, furniture, &c., and of our entire settlement in Artos (Bethlehem). Here I soon found my presence necessary, to reinstate the order and tranquillity that had been marred by my personal absence; my directions having been intrusted to the charge of unruly (Arab) men, who began to strive against one another, would have been productive of the worst results, had I not taken them by surprise, and made them relent their proceedings. My first object, after quelling the quarrels of my laborers, was to build some enclosures round my lands, and continue raising the various American productions I received; and my success redounds in thankfulness to those friends who gratuitously presented them to me.

My farm is wonderfully progressing, and maintaining its verdure, notwithstanding the sultry dryness of the surrounding country. I have added to my establishments two new rooms, conveniently situated on the eastern part of the valley, so that in all I am proprietor of three neat rooms for lodging, one for keeping my sheep, and another for provender. Adjoining these I have a small enclosure for poultry; and farther down the valley a stall for the cows, horses, &c. I have recently also added a camel to my domestic animals, as the most convenient beast to carry my vegetables to the city. It being the first year of the entire establishment at Artos, I received frequent and repeated visits from the English residents of Jerusalem, and of my brethren: the latter are, beyond all doubt, persuaded that my object will one day be effectual in leading the Jews to follow my example, were it not for the strictness of the bigoted Rabbies, of whom those that are minded to labor fear greatly, particularly of forfeiting by it *their* allowance. As it is, my farm would already be crowded with poor Jewish laborers. All I could promise them at present would be a mutual share of my productions, but could not afford to allow them means for the private wants of their families.

Respecting the purchase of land, I beg to suggest that the Arabs are ever willing to dispose of as much soil as one has means for purchasing; but my circumstances at present *being very limited*, I cannot soar above my limits. You could easily buy up a fine large tract of land for the sum of £80, (\$400,) being the amount of 8,000 piastres in Turkish money, which would render the purchase a permanent possession, granted by government; but you are aware that land must be here purchased through the medium of a rajah, (or Turkish subject,) as foreigners are not allowed to buy land on their own account. This amount, however, would be far from affording the annual subsistence of a family, as the work required beforehand would be great to clear it of stones, &c., and make it ready to undergo a thorough good ploughing. To purchase land manured, and ready worked for sowing, requires higher price, and this would vary according to the circumstances of

the seller. One must always take his occasion when land is to be sold, to buy cheap—he must be stocked with ready money. This year, had I only £80 (\$400) in hand, I could not only have purchased a tract of land, but also hired several pieces in addition.

I will also venture to add, that if I were now stocked with sufficient means, I could—much more than I have hitherto—aid the poor inquiring Jews, whose families I have repeatedly supplied with various products from my farm; but further than this I have no prospect yet to do for them. A poor woman, with a large family, recently applied to me, and I gave her twelve measures of wheat for their support, for which she was very thankful; and my poor brethren generally are united in prayers for my prosperity; and I trust that God is well pleased with our poor, weak efforts for ameliorating, in the least degree, the starving condition of the sons of Israel.

But what is of the first and greatest importance, beloved friends, is, that well-supplied co-workers should be HERE to hold up my feeble hands in this great labor. I shall be happy to hear from you by the first opportunity that offers, and especially to know how long you will have to tarry in America. This news will be most important to me, for I am left alone, without assistance, (excepting Arab helps,) and I even fear that the extensive tract of land that I leased in view of your speedy coming, will leave me without means to carry it on, without early aid of American men and means. I, therefore, am anxiously awaiting your arrival in Palestina, and beg to know how far I may proceed. I remain,

Yours, and the servant of Jesus Christ,

JOHN MESHULLAM.

Seven practical agriculturists have gone to Palestina, (about the time this letter was written, last autumn,) with farming tools, seeds, &c., and about \$1,000 in money, to defray their expenses on the journey. And we would here appeal to Christ's Gentile people, to sustain the hands of this TRUE Israelite, and of our Christian brethren who have gone forth to manual labor for the temporal and spiritual benefit of the natural brethren of our Lord Jesus Christ. Can any heart who *loves* Jesus permit these laborers in the vineyard of the desolate land of Israel fail in responding to this call? Shall they faint and die for want of sustenance? We trust not. We confidently hope and believe that this labor of love may be one of the means by which some of the cast-off branches may be brought in again to "their own olive tree." We further ask that the readers of the preceding will also listen to the voice of a youthful Christian Israelite, Elijah Meshullam, in these closing extracts:

J. L. B.

My pressing duties as druggist in the English Medical Dispensary, bring me in constant contact with the numberless poor, sickly, famishing Jews, who, owing to their poverty and scanty mode of living, are mostly the prepared victims of the distressing and fatal malady that prevails annually in this uncleaned city of the East. I have dispensed medicines to as many as 1,400 patients, nearly all Jews. Many of these poor outcasts and wretched people have, from time to time, entreated me to recommend their condition to the sympathy and charity of American friends of Israel. The Jews in Palestina are indeed, collectively, a poor set of people, mutually laboring under various calamities, oppressed by their bigoted Latin and Greek Catholic neighbors, and still frequently harassed by the depraved sons of the "bondwoman," the reckless, self-conceited Mohanmedans; and individually, they afford a striking picture of patient endurance of priva-

tion and wretchedness, such as none can realize but those who have to visit the baleful Jewish quarter, and witness their condition and wants, in those miserable, dark-vaulted, and subterranean abodes, and behold a series of misfortunes and woes that must move the hearts of Christians to their claims upon them, as worthy of their greatest commiseration and charity. Some of these, my poor brethren, have addressed in terms so movingly, appealing to the heart, to introduce their ease before any charitable community of American friends, who may take an interest in remedying their condition and state. These are principally those who are personally known to me, who have large families, with a very scanty allowance from the "Rabbis' Fund," and scarcely any means to support them. I have, therefore, in conformity to my promise to them, considered it my duty to introduce their plea and complaints before you, and all other friends who are actuated with a love for the temporal, as well as the spiritual welfare of the Jews. Should American friends be moved to promote this charitable purpose, I would say, that clothing of the common sort, such as trousers, shirts, vests, drawers, stockings, &c., and flannel and woollen stuffs for female dress, and any unsalable cotton goods, would be highly acceptable and prized by these needy applicants. I am, perhaps, too bold in my requests on their behalf, but the "love of Christ constraineth me" to feel for their wants as if they were my own. In my father's last letter, we mentioned the case of one Mordecai, (who is an inquirer into Christianity,) with his family of little children, whose necessities are very pressing, from their scanty clothing exposing them to the cutting chills of winter and to the burning heat of summer. These things I would prefer should be directed to me personally, as it would more effectually satisfy the applicants that I had performed my promise, and thus probably tend to win them over to have an interest in our Christian work of love.

The retirement of my father with his family to Artos has created a great sensation among the gentlefolks in the city, at the hazard of my father venturing to reside among the wild Arabs in the open valley of Bethlehem, depending only on the products of a farmer's life. But he, on the other side, being fully aware what he was about, and, to use his own words, "that even should his American friends desert the cause of Zion, which I believe they are engaged and laboring to establish, my own mind would still remain the same, unaltered; and I would, as hitherto, persevere *alone*, with my ever-present help, the divine assistance; knowing that the God of his father Abraham will never leave him nor forsake him, but make friends out of the natural enemies of Israel, even the wild and untamed Arabs."

I trust, therefore, that friends in America will not conclude that my father is at all discouraged in the work which now constitutes his only support, and the avenue through which he expects to help his brethren unto Christ's benefits; but he daily loses many opportunities to improve his position to that end; first, from a want of sufficient means; secondly, from want of intelligent assistance. I am, dear friends, yours truly,

ELIJAH MESHULLAM.

As agent for the "Agricultural Manual Labor School of Palestine," I would mention, that any boxes, or bills of exchange, may be forwarded to the address of Monsieur Pierre Huguenot, at MM. Ed. Couré & Co., Marseilles, France, who will see that they are faithfully delivered at Jaffa, if marked and directed to Meshullam, Minor & Co., Jerusalem, Palestine.

JAS. L. BOYD, *Agent*.

P. S. Any donations sent to the care of James L. Boyd, No. 222 North Ninth street, Philadelphia, will be promptly sent to Palestine on every opportunity that offers.

ANOTHER LETTER FROM MESHULLAM.

[Published by request of James L. Boyd, of Philadelphia, agent of the Agricultural Manual Labor School, in Palestine.]

ARTOS, BETHLEHEM VALLEY, PALESTINE, Dec. 29, 1851.

DEAR CHRISTIAN FRIENDS:—Preserved by wonderful tokens from the Almighty, I now again address you. Under the circumstances in which it has pleased our heavenly Father to place me, there are many and various incidents occurring, well calculated both to excite the curiosity of the novice and to inspire with sympathy the faithful dependent upon Providence. Many, indeed, in Jerusalem, entertain a species of resentment (the English and foreign residents) respecting my exposure in such a "*Patmos*" of solitude, (among surrounding wild Arabs,) while others, who deserve to be admired for their simplicity, are struck with astonishment at my (so-called) undaunted courage, which is just this, that I depend upon "the divine assistance." In these characteristics I am here so known, far removed from their circle of dependence, or the conspiring overreach of their malice. In these respects I can only humbly attach to my enterprise, and to all the success hitherto realized, as the entire offspring of patience, resignation, constancy, and perseverance, in living exposed amid the solitudes of a mountainous and lonely country, which has hitherto required all the genius, labor, and constant attention, on the part of myself, to set it on its present prosperous basis; and, withal, being advanced in age, and much worn with labor and forethought, it ought to inspire *all* who wish well to this undertaking with full dependence on Providence, and to all the events it may please Him to bring about for the good both of him that soweth and him who may in future be called upon to reap a harvest of blessing for Israel, "*His* treasure."

The country within which I am surrounded at the present time, has all the aspect of wild deserts. I am alone, with only my family and a few Arab servants. This being my position, I have full confidence of hope in the same "divine assistance" to prosecute our proposed plan with more patience and resignation to the will of God. The impulse given me from an unseen Providence does (notwithstanding all my many difficulties and trials) inspire me with encouragement and confidence, especially from such quarters as have already proved themselves disposed to sympathize with and animate me in my path of duty; yet the prospect before me is such as *does* require a decided token of disinterestedness from all who will *come forth*, either to do likewise, or to help me on in my weak efforts to cultivate the desolate land of my fathers.

In calling upon some of the intelligent Christian public to patronize this plan, I am not involved in views that are, in themselves, not appreciable, and which fail in the intended object I have set about; neither do I venture to ask coöperation and dispensing liberality for any incomprehensible object of fancy. My motive is not to imitate those who have long imposed upon the grandees of Europe, which has never been, either in fact or matter of intention, as can be clearly seen by the most superficial observers. My purpose is not equal with those who sit engrossed in schemes to reap a harvest of lively imagined success, and which will end at length, before the light of a simplified gospel-worship, in finding that they have neither had a *real* commencement nor any *true*-grounded purpose from beginning to end. But I trust in God that my object is fixed, my purpose open; and my motives, views, and prospects are disclosed to all who will be inclined impartially to appreciate my undertaking as one, not of mere dependence upon others, but of united and indefatigable labor on my part. My means are, however, feeble and small, and my success, up to the present, but

limited. My achievements hitherto have greatly reduced my own poor stock, but the means I had I have gladly laid out and expended in view of a plan which is INVINCIBLE from its *right aim* and promising tendency; and if I am, at this juncture, humbly led to apply for the concurrent action of co-workers, and to the liberality of beneficent Christians, it is simply to take into their hands a cause from under my protracted and small endeavors, in order to render it more extensively transcendent for *the end* it has purely in view; for all those who wish well to this desolate land, and its ancient but benighted people, must contribute their moiety of interested action, which is at no distant period, I believe, destined to build again its walls and breaches, and repair its many and mournful desolations. And let it be our prayer, Christian friends, not only that the Lord would build up Zion, but that, with the restoration of *the* land, he would very shortly restore also the "remnant" of his people, (according to his sworn promise to our father Abraham,) to reinhabit their pristine abode; and, for *this* end, that he will be pleased, ("for the fathers' sakes,") to raise up sincere benefactors and workers, to usher in these glorious events—the temporal and the spiritual salvation of Israel's sons. Artoss is in no way backward towards this restored result.

At the present time, (on account of the Sultan attempting to recruit his army from the tribes of Arabs, who, in consequence, have fled back towards the Desert of Arabia, and among them, those Arabs who inhabited and owned part of the valley, and left me indefinitely the sole master of the valley,) land is for sale, with oxen, &c., for a mere trifle of ready money; yet I cannot venture to engage it upon credit until I know that some of my American Christian friends are arrived; but my hopes are centred, in the Lord, upon the spirit of industry that so greatly characterizes Americans, whose agency, when animated by Christ's spirit to feed, clothe, and open the fœtid, subterranean prison-houses of mine (and my Master's) brethren, is yet to be signally used by the Disposer of events for the future glory of this land, and to the saving of many souls who are ready to perish.

My family are all doing well. Elijah's request for clothing for some poor Jews of his acquaintance will, I trust, be attended to by the friends of Israel in America. In conclusion, dear friends, I trust you will remember us in your prayers at the throne of mercy, and that you will hasten hither to begin those efforts that will ultimately redound to the welfare and redemption, in body and spirit, of the anciently chosen people of God.

I remain, in the fellowship of Christ Jesus, his servant and yours,

JOHN MESHULLAM.

LETTER FROM DR. MACGOWAN.

As a pleasing corroboration of the impression conveyed by the preceding communication, in regard to the labors of the mission having succeeded in communicating a grateful and friendly feeling to the Jewish population of the Holy City, we extract the following from a recent letter from Dr. Macgowan:

VISIT OF CONGRATULATION FROM THE CHIEF RABBI.

I have a gratifying incident to mention, which occurred on our entering into our new residence. Shortly after, I received a message from the Chief Rabbi, to announce his intention of paying me a visit. He came accompanied with about twenty of the most respectable rabbies of Jerusalem; including his wife and two daughters, and some other respectable matrons. Our room was filled with our visitors, who, when all seated, in their Jewish oriental costume, presented a venerable and imposing sight. The Chief

Rabbi then expressed his congratulations, and pronounced a blessing on our entering into our new abode, and also conveyed his thanks for the good which I did to Israel. On looking round the company, I remarked that there was scarcely a single individual among them who had not been my patient. It was truly gratifying to me, that, after all the opposition which I have witnessed from the rabbies, in the establishment of the Hospital, I should at last receive from them this public testimony of their gratitude and consideration for my labors for their good.—REV. F. C. EWALD.—*London Jewish Intelligence.*

JERUSALEM, PALESTINE, AND SYRIA.

BY DR. J. V. C. SMITH.

JERUSALEM is tolerably clean, from its location on a steep side-hill, and not because the inhabitants are disposed to keep it in good condition. Filth appertains to Arabs wherever they are. Deep cisterns abound, cut into the solid rock, in which rain-water is carefully collected, which is used for all domestic purposes. Water-carriers bring some in skins on donkeys from the pool of Siloan, but few only are able or desirous of a supply without the walls. A fine stream is conducted to the city from Bethlehem, winding about the mountains, which is exclusively devoted to the purposes of the celebrated mosque of Omar, on the very plot once occupied by the temple of Solomon.

Wood for fuel is always dear, being sold by weight, and is principally roots of olive trees, brought from a distance on camels. If trees were planted as suggested in this communication, fuel would be abundant and reasonable. No house has a fire-place or chimney. A little charcoal in a copper dish, placed in the centre of the room, is the extent of an attempt at a social fire. At Bishop Gobat's, and one other house, stoves were noticed. At Dr. Spaulding's missionary-room at Damascus, a regular Boston stove diffused a comfort that could no where else be found in the town.

Old as Palestine is as the residence of civilized man, there is not one decent road, five rods long, in the whole territory. Paths are struck out where there are the fewest stones or the least mud, over any one's field, and through any premises the rider chooses to go. If Herod the Great, whose passion for building magnificent cities was equal to Abba Pasha's in Egypt for creating palaces, had made five miles of good road from Jerusalem toward Jaffa, he would have conferred a blessing on his abused and degraded country. I have roamed over the stupendous ruins which mark the ambition of that energetic but wicked wretch, with feelings that were never called into activity in stepping from one fallen column to another in any province. With all his determined ambition to leave enduring monuments in granite that would withstand the assaults of the elements or the destructive agencies of conquerors in after years, the besom of destruction has swept them all, all away, and Cæsarea, the magnificent capital of Judea, has not one human being within its boundaries.

The only living thing in sight, where there were the finest specimens of architecture—palaces beyond palaces, and marble, and an exhibition of wealth and refinement, while he was in the meridian of his glory—was one solitary horse, feeding among crushed fragments of sculptured stone, as I passed over the lonely site of a once grand and beautiful residence or splendid court.

From the days of the Jebusites, whose capital was the present rock on which Jerusalem stands, every successive people who have had possession

of Palestine have fixed their habitations on the very pinnacles of the mountains. Every town and village, therefore, is up some where. No one resides in a valley. From some hill-tops the spectator has an admirable view of many distant places that appear quite near; but to reach any of them, he must descend a mile or so, and cross a horrible ravine or yawning gorge, and subsequently wind up and onward, like the gyrations of a corkscrew, for ten or twenty hours, to get at the proposed settlement. Miles are unheard-of things in Palestine. Every body speaks of hours who designs a movement. It is seven hours to one place, for example, two to some where else, and forty to another.

The making of a jaunt through the Holy Land of Syria is an expensive affair indeed. There must be pack-mules for carrying beds, food, and all that may be required from day to day. Three persons could not do well without two; and there must be a cook, a muleteer, a dragoman, who does all the talking, and answers all your questions; for the Arabic is difficult to acquire, and, without an interpreter, it is impossible to know where you are, or what you see. Finally, each rider is mounted on a horse, who is followed by a groom, and he must have a mule to carry the provender. All this makes a kind of caravan, a long string of animals, slowly winding up and down the horrible trails of the land, single file, at the rate of two or three miles only an hour.

In the course of the day, many places of peculiar interest, mentioned in the Old Testament, are distinctly seen, which are not approached. When I stood at Bethel, Ramah was in full sight, and the mosque over the tomb of Samuel the prophet; both Horan the Upper, and Gideon also, where Joshua took a position when he said, "Sun, stand thou still upon Gideon, and thou Moon, in the valley of Ajalon," and other localities of immense interest to the biblical scholar and sacred geographer. At night, it is necessary to seek a stopping-place in a village for security. Beyond a town or hamlet, there is not a single habitation.

All lodge in the same apartment, on the ground, on your own beds, surrounded by armies of insects eager for your blood. Poor things! if it were not for strangers, fleas would soon be extinct, for they seem to despise an Arab, who sleeps soundly in defiance of their nippers. Horses, cows, camels, goats, dogs, and the family, are not unfrequently congregated in one room. The night before reaching Damascus, we suffered exceedingly on account of the multitude of lodgers in one room, for the landlord had, in addition to all the beasts and creeping things of Noah's ark, three wives, with their restless children.

The reason for taking hill-tops for towns has reference, in the first place, to security; they can discover the approach of visitors, and, if they don't like them, keep them at bay with the balls always at hand, (great stones,) which, once put in motion, would sweep through all opposition. Secondly, when the winter rain sets in, the gorges are filled with angry torrents that gorge out of the side-hills, so that not a resting-place for a house could be found. An air of desolation reigns every where, and every person you meet is armed to the teeth with pistols, blunderbusses, long guns, dirks, spears, down to a simple club.

Although an advocate for peace, and almost a non-resistant in sentiment, I have been lugging a stout horse-pistol all over the country, knowing not what might happen. Had an attack been made upon our train, I am quite sure I should have run, for I have a mortal antipathy to powder.

BERLIN, *Sept. 19th.*—Petitions from various parts have been sent in to the Minister of Public Worship, demanding the deposition from their chairs of the Jewish professors in the colleges. Since 1848, some few philologists have been engaged in these establishments; great efforts are making in ecclesiastical circles to obtain their removal.

EXTRACT

FROM A DISCOURSE BY REV. J. A. LEISS, A.M., DELIVERED IN THE FIRST
LUTHERAN CHURCH OF CUMBERLAND, MD., IN 1851.

JEWISH literature, whilst it is mainly the oldest, is certainly the richest and most valuable that has come down to us from former generations. We sometimes talk exultingly of the sublime genius of Solon and Lyeurgus—of Soerates, Plato, and Aristotle—of Homer, Virgil, and a hundred more whose names are household words. But before most of them were born, the Jews possessed a system of legislation, which is now the guide of all nations the most civilised and free; a philosophy which never has been, and never can be set aside; and a collection of poetry which has been revered and admired, above all others, by the greatest and best of men in all ages. The eloquence of Isaiah, rapt in the rushing visions of future glory; the genius of Ezekiel, flashing its impetuous fervor as if with condensed lightning gleams; the lofty imagination of Jeremiah, now melting by its plaintive tenderness, now startling by its stern yet life-like truthful portraitures; the sweet melodies of David, in which he poured out his heart, as well in the bitterness of sorrow, as in the importunity of prayer or in the ecstasy of praise; the wise expansive legislation of Moses; the enlightened and ardent philosophy of Paul, sublimely comprehensive, yet beautifully practical; and, above all, the Gospel portrait of Jesus, so perfectly unique and sustained, so calm yet so sensitive, so majestic yet so simple, so Divine yet so full of human sympathy;—these have thrown around the Jewish name an interest, which cannot be exhausted, and cannot die, until poetry and eloquence lose their charms, philosophy its authority, freedom its fascination, and religion its divinity.

In all parts of the earth, this extraordinary people think and feel as one man on the great issue of their restoration. The utmost east, and the utmost west, the north and the south, congregations large and small, those who have frequent intercourse with their brethren, and those who have not, entertain alike the same hope. Dr. Wolff heard it from their own lips in the remotest country of Asia; and Buchanan, wherever he went among them in Judea, found memorials of their expulsion from Judea, and of their belief of a return thither. Though they have seen the temple twice, and the city six times destroyed, their confidence is not abated, nor their strength gone. Without a king, a prophet, or a priest, for eighteen hundred years, this faith has sustained them through insult, poverty, torture, and death. And now, in the nineteenth century, amid the triumphs of light and intellect full-orbed, both among Jews and Christians, we hear a harmonious assent to the prayer that concludes every Hebrew festival: "*The year that approaches, O bring us to Jerusalem!*" And wherever there is an Israelite, his heart beats high at the mention of the city of David, and morning and evening he turns towards it and breathes his prayers so redolent with hopes of a coming redemption.

And the signs of the times are equally significant. At this moment there are six synagogues, and ten thousand Jews in Jerusalem, and thirty thousand more in other places within the Holy Land. At this day the Rothschilds of Europe virtually possess Palestine; the foundations of the new Temple are dug; twenty millions of dollars have gone from the United States alone for its erection; and architects are on the spot designing the plan for the new residence of the Shekinah of Israel. These things speak more eloquently than a thousand tongues. They tell a tale at which we cannot but marvel. And they add a plausibility to the position which

we have assumed, which amounts almost to the force of demonstration.

And as we already see the first fruits of the restoration of Israel, so we also begin to see the putting forth of the fig tree with regard to their conversion to Christianity. There has indeed always been "a remnant according to the election of grace" gradually brought to acknowledge and embrace Christ as the Messiah. But that remnant was exceedingly small. Of late years, however, it has been greatly augmenting. There is now much more willingness on the part of Israelites to hear and discuss the claims of Christianity than formerly. And it is asserted by the distinguished Dr. Tholuck, of Germany, that more Jews have embraced the Christian religion within the last twenty-five years than in eighteen hundred before. Christians are also awaking to a clear sense of their obligations and duties to the house of Israel, and are rapidly subduing and laying aside that unpardonable bitterness which possessed them for so many ages. There are, to our knowledge, not less than thirteen large and efficient societies in different parts of the world, whose professed and only object is to show kindness to the Jews, and to assist them in finding the true Messiah.* The operations of all of them have been crowned with most desirable results. And the conversions that have occurred have not been among the ignorant and more susceptible and reckless classes, but among people of high standing and conscientious integrity; men of cultivated understandings and high literary attainments; men who understood prophecy, and were qualified to weigh evidence.

And their present position is one of singular importance. Though scattered everywhere, and long kept down by persecutions and sufferings too great for description, of late they have been rapidly rising to places of power, and at this moment are exercising a decisive influence on the world. Their number is estimated at about five or six millions; being more than one for every two hundred of the entire population of the earth. They have among them, in various countries, some highly cultivated and profoundly learned men, and others amazingly wealthy. Some of them are filling high positions in church and state, in letters and politics. The most distinguished University of Germany, Halle, has five professors who are Jews. In Berlin alone ten professorial chairs are occupied by Jews. A distinguished professor in London College is a Jew. Drs. Leo of Warsaw, Stahl of Erlangen, and Capadose of Amsterdam, are Jews. The Minister of Finance in Russia is a Jew. The chief minister of Spain is a Jew. The late President of the French Council was a Jew. Several of the principal French marshals are Jews. Several of the most active and efficient members of the Parliament of Frankfort, for settling the Constitution of Germany, were Jews. The man who contributed most to stir up Venice, in its late attempt to throw off the yoke of Austria, and ruled with dictatorial power the once mighty city of Manin, is a Jew. It is asserted that the daily political press of all Europe is mainly under the control of Jews. Certainly not a few of the most powerful European writers are Jews. In those recent revolutions which drove Louis Phillippe from his throne, shook the Pope from the alleged chair of St. Peter, and modified the whole political aspect of the Old World, the Jews had an immense agency. And such is the position of certain well-known Jewish families in several European kingdoms, that if they were to withdraw their vast capital, empires would be crippled, and some of the mightiest armies and navies in the world would be powerless. With Jewish talent thus operating upon literature and the press, and Jewish wealth thus holding the politics of kings, and

* One at Berlin, one at Bremerlehe, one at Strasburg, one at Basle, one at Posen, one at Breslau, one at Frankfort-on-the-Maine, one at Dantzic, one at Königsberg, one at Toulouse, one at Dresden, one at London, one in New-York, and others in other places.

the movements of armies in a sort of dependency, the Puritan Recorder does not hesitate to credit the assertion, that the Jews are now exercising more influence in the world than they did under the reign of the most renowned of their kings.

ON THE SOCIAL CONDITION OF THE ENGLISH JEWS.

BY GRACE AGUILAR.

In externals, and in all secular thoughts and actions, the English naturalized Jew is an Englishman, and his family is reared with the education and accomplishments of other members of the community. Only in some private and personal characteristics, and in religious belief, does the Jew differ from his neighbors. Many of the British Jews are descended from families who resided some time in Spain; others trace their origin to families from Germany. There have always been some well-defined differences in the appearance, the language, and the manners of these two classes. The Spanish Hebrews had occupied so high a position in Spain and Portugal, that, even in their compulsory exile, their peculiarly high and honorable principles; their hatred of all meanness, either in thought or act; their wealth, their exclusiveness, and strong attachment to each other, caused their community to resemble a little knot of Spanish princes, rather than the cowed and bending bargain-seeking individuals, usually known as Jews.

The constant and enslaving persecution of the German Hebrews had, naturally enough, produced on their characters a very different effect. Nothing degrades the moral character more effectually than debasing treatment. To regard an individual as incapable of honor, charity, and truth, as always seeking to gratify personal interest, is more than likely to make him such. Confined to degrading employment, with minds narrowed as the natural consequence; allowed no other pursuit than that of usury, with its minor branches, pawnbroking and old clothes-selling; it was not very strange that, when the German Hebrews did make their way into England, and were compelled, for aetnal subsistence, still to follow their occupations, that their brethren from Spain should keep aloof, and shrink from all connection with them. Time, however, looks on many curious changes: not only are the mutual prejudices of the Jews subsiding, but the position of the two parties is transposed. The Germans, making good use of peace and freedom, have advanced not in wealth alone, (for that, even when oppressed, they contrived to possess,) but in enlightenment, influence, and respectability. Time, and closer connections with the Spanish Hebrews, will, no doubt, produce still further improvements.

These distinguishing characteristics, which we have just pointed out, belong, with some modifications, to the poor as well as the rich of these two Jewish sects. The faults of the poor Spanish and Portuguese Jews are so exactly similar to those of the lower orders of native Spaniards, that they can easily be traced to their long naturalization in that country. Pride is their predominant and most unhappy failing; for it not only prevents them from advancing themselves, either socially or mentally, but renders powerless every effort for their improvement. The Germans, more willing to work and push forward their own fortunes, and less scrupulous as to the means they employ, are more successful as citizens, and, as a class, are less difficult to guide. Both parties would be improved by the interchange of qualities. And, comparing the present with the past, there is some reason to believe that this union will be effected on British ground; and that the idle distinctions of Spanish and Portuguese, Dutch and German, will be lost and consolidated in the proud designation of British Jews.

The domestic manners of both the German and the Spanish Jews in

Great Britain are so exactly similar to these of their British brethren, that were it not for the observance of the seventh day instead of the first, the prohibition of certain meats, and the celebration of certain solemn festivals and rites, it would be difficult to distinguish a Jewish from a native household. The characteristics so often assigned to them in tales professing to introduce a Jew or a Jewish family, are almost all incorrect; being drawn either from the impressions of the past, or from some special case; or, perhaps, from attention to some Pole, Spaniard, or Turk, who may just as well be a Polish or Spanish Christian, or Turkish Mussulman, as a Jew. These great errors in delineation arise from the supposition that, because they are Hebrews, they must be different from any other race. They are distinct in feature and religion, but in nothing else. Like the rest of the human race, they are, as individuals, neither wholly good nor wholly bad; as a people, their virtues very greatly predominate. Even in the lowest and most degraded classes, we seldom find those awful crimes with which the public records teem. This perhaps may arise from the fact, that the numerous and well-ordered charities of the Jews prevent those horrible cases of destitution, and the consequent temptation to sin, from which such a mass of crime proceeds. A Jewish beggar by profession is a character unheard of; nor do we find the blind or deformed belonging to this people lingering about the streets. The virtues of the Jews are essentially of a domestic and social kind. The English are noted for the comfort and happiness of their firesides; and, in this loveliest school of virtue, the Hebrews not only equal, but in some instances surpass, their neighbors. From the highest classes to the most indigent, affection, reverence, and tenderness, mark their domestic intercourse. Three, sometimes four generations, may be found dwelling together; the women performing the blended duties of parent, wife, and child; the man, those of husband, father, and son. As members of a community, they are industrious, orderly, temperate, and contented; as citizens, they are faithful, earnest, and active; as the native denizens of Great Britain, ever ready to devote their wealth and personal service in the cause of their adopted land.—*London Jewish Herald*.



INTERESTING HEBREW RELIC.

By the politeness of Colonel Lea, Commissioner of Indian Affairs, we have seen a curiosity of great rarity and interest, left for a few days at the Bureau. It was brought from the Pottawatomie Reservation, on the Kansas river, by Dr. Lykins, who has been residing there nearly twenty years of the thirty he has spent on the frontier. It consists of four small rolls or strips of parchment, closely packed in the small compartment of a little box or locket of about an inch cubical content. On these parchments are written, in a style of unsurpassed excellence, and far more beautiful than print, portions of the Pentateuch, to be worn as frontlets, and intended as stimulants to the memory and moral sense.

Dr. Lykins obtained it from Pategwe, a Pottawatomie, who got it from his grandmother, a very old woman. It has been in this particular family about fifty years. They had originally two of them, but on one occasion, as the party in possession were crossing a rapid in some river, in the lake country of the North, the other was irrecoverably lost. The one lost was believed by the Indians to contain an account of the creation of the world. That brought by Dr. Lykins has been kept for a very long period in the medicine-bag of the tribe, used as a charm, and never allowed to suffer any exposure, until, by strong entreaty and the great influence he had

with Topinepec, the principal Pottawatomie chief, he was permitted to bring it on to Washington, but under a firm pledge to restore it on his return.

It has hitherto been most carefully kept from the rapacious vision of the white man. Pategwe had it in his possession many years before his curiosity prompted him to cut the stitches of the cover and disclose the contents. But this coming to the knowledge of old Billy Caldwell, Chief of the Council Bluff branch of the tribe, he strenuously advised Pategwe to shut it up and keep it close, and say nothing about having it. Dr. Lykins came to a knowledge of the circumstance of its possession from a half-breed.

The wonder is, how this singular article came into their possession. When asked how long they can trace back its history, they reply, they cannot tell when they had it not. The question occurs here, does not this circumstance give some color to the idea, long and extensively entertained, that the Indians of our continent are more or less of Jewish origin?—*National Intelligencer*.

A PRIVATE LETTER FROM ONE CONVERTED JEW TO ANOTHER.

DEAR BROTHER D——:—I desire to talk a little with you. You know you are a son of *mine* in the gospel, and a brother both according to the flesh and the gospel; my attachment to you is therefore on the increase. Dear D——, you do not know how anxious I am for your soul's good. Be much in prayer; "seek, and you shall find." Above all, never cease to pray for the "peace of Jerusalem." Oh! how my heart mourns at Israel's blindness! To have the Saviour in their Bibles, to be willing to lay down their lives for their Bibles, and yet to be so far from HIM concerning whom Moses and the prophets did prophesy—oh, how great is their blindness! Let us pray for, let us mourn over the virgin daughter of Zion.

Last Sunday I was listening to a fine choir. I cannot describe to you the emotions that arose in my breast. I fancied I saw the sacred sons of Levi, dressed in their holy garments; the Anointed One, the Son of David, in his holiness so fair, upon his throne; I fancied I saw thousands of our people gathered around His throne, and the curse removed from their brow; but it was only a passing moment: I awoke—alas! alas! I stood alone amidst the worshipping crowd. *Exiles*, thought I—the children of Israel are *exiles* from their God!

Oh! Jerusalem! Jerusalem! my own, my beautiful Jerusalem! thou art still loved by our Saviour; thy children are no exiles from His love, though they are in captivity; thy sons, thy daughters, are yet "beloved for the fathers' sake."

Dear brother, as often as you meet with a son of Abraham, take no rest, give no silence; grasp in prayer at the veil of Moses, lest it shall please the Lord to remove it from his face. Oh that my prayers could turn from Judah's exiled sons their Messiah's chastening rod!

I am now turning to ourselves, we who know the love of Christ Jesus to sinners: let us reprove and encourage one another. We cannot love Jesus too affectionately; we cannot trust in his blood and righteousness too firmly. Let our aim be very high. Let us make the first missionary to Israel our standard—the Lord Jesus Christ.

Should you stand in need of any advice, write, and I will most cheerfully impart it to you.—Your brother in Christ,
L. H. N.

The above letter was never designed to meet the public eye, and will doubtless startle the writer when he sees it. It was shown us by the re-

ceiver, and we solicited a copy for publication. It speaks for itself. It refutes many a calumny.

A JEWISH DEATH-BED CONFESSION.

ONE of the most famous Jewish Rabbis, who is mentioned with great respect in the Jewish prayer-book, lay on his death-bed; his disciples surrounded him, and, finding him in tears, addressed him to this effect: "Rabbi, light of Israel, thou strong rock and right hand pillar, why dost thou weep?" He answered them: "If they were carrying me before a king of flesh and blood, who is here to-day and to-morrow in the grave; whose anger, if he were angry with me, would not last for ever; if he put me in bondage, his bondage would not be everlasting; and, if he condemned me to death, that death would not be eternal; whom I could soothe with words, and bribe with riches; yet, even in these circumstances, I would weep. But, now I am going before a king, the King of kings, the only blessed God, who endureth for ever and ever; whose anger, if he be angry with me, will last for ever; if he put me in bondage, his bondage will last for ever; if he condemn me to death, that death will be eternal; whom I cannot soothe with words, or bribe with riches; when, further, there are before me two ways, the one being hell, the other paradise, and I know not to which they are carrying me, should I not weep?" Such is the hope, when it is of the system of Judaism, or rather the despair which it engenders in the mind of one of the most famous of their Rabbis in his dying moments.—*Religious Telescope*.

THE JEWS IN CHINA.

WE are happy to be able to lay before our readers the following additional particulars respecting the efforts which have been made to arrive at correct and full information relative to the descendants of Abraham in the Chinese empire. The Bishop of Victoria writes, in a letter dated Hong-Kong, August 22:—

"I write a few lines to inform you that our two Chinese travelers returned last month to Shanghai, from their second trip to Kae-fung-foo, having succeeded in their mission as far as we could have expected. They have brought with them six of the twelve rolls of the Law. They had the whole synagogue assembled, amounting to about three hundred persons; and it was decided, in full conclave, that the rolls should be given up. The price demanded was equivalent to about \$533, which was instantly paid, and the rolls forthwith conveyed in open day to their lodgings. They obtained, besides, about forty smaller books, which may possibly contain some records of their early history and migration to China.

"Our friends at Shanghai were at first disposed to lament that only half the number of the rolls had been procured; but, on examination, each was found to be a complete copy of the Pentateuch, so that the other six would probably have been of no additional value.

"They are written on thick, strong sheep's skin, without points, and no division into sections, or even books; so that (in the opinion of our friends at Shanghai) they may have been brought to China before the modern divisions were invented. They are beautifully written, and very legible. One of the rolls is defective, and very much injured, having been (as the Jews state) immersed in the flood which occurred during the Ming dynasty. It is, however, apparently the oldest, and, critically considered, the most important. The MSS. are probably now on their way to me here from Shanghai, three being about to be sent in each of two different vessels, to

insure us against total loss in case of shipwreck. They will be sent forward to you by an early opportunity to England.

"The last, though not least, important circumstance, is the arrival also with them of two native Jews, who are now diligently studying Hebrew under Dr. Medhurst's roof. They seem very alive to the humiliation of having lost Hebrew from amongst them."—*Jewish Intelligence*.

INCREASING NUMBER OF INQUIRERS.

THE number of Israelites who have placed themselves under regular instruction is now thirty-five. The number of inquirers is daily increasing; they are between fifty and sixty. Not a day passes, but some inquirer is added to their number. I employ the forenoon in giving instruction, and attending to those who wish to know the scriptural ground of our believing that Jesus is the Messiah; whilst in the afternoon, I go out among the Jews as much as the short days now permit. In the evening, I have again calls from Jews, frequently till late at night.

From the London Jewish Herald.

AT no period in the history of the British Society for the Propagation of the Gospel among the Jews, have the prospects of the spiritual emancipation of the descendants of Israel been more cheering and encouraging than at the present moment. At home and abroad, in the city and in the provinces, the breath of the Spirit of God seems to be passing over the dry bones; and a quivering, as of awakening life, is seen; a sound, as of roused intellect, and deep searchings of heart, is heard; and the friends of the Jew cannot, even under the restraint of the most cautious sober-mindedness, forbear exclaiming, "Surely, the time to favor Zion, the set time is come!"

If our readers will do us the favor to glance again over the pages of the *Herald* for the year now closing, they will find corroborative illustrations of our statement in the various extracts given from the journals of the missionaries. These scarcely form a tithe of the intelligence communicated by our brethren, though all that the limits of our periodical will allow us to print.

Openings for usefulness among the scattered tribes of Israel are presenting themselves to the Committee in almost every direction—throughout England, the Continental States, and the northern coasts of Africa; but the capacity for action in the several fields of labor is restricted by the insufficient pecuniary resources which are placed at their disposal. The voice of events is loudly urging them to go forward; the warnings of Christian prudence as imperatively bid them pause. The most careful and scrupulous administration of all the funds intrusted to them, so as to accomplish the greatest possible good, is a fundamental rule of action with the Committee; but beyond the amount of such funds, they do not feel warranted to spend a farthing, being very undesirous of entailing heavy burdens on their successors in office. If the churches, aroused by the unmistakable signs of the times, which, among other indications, show that the mind of the Jew, as well as of the Gentile, is every where awaking—if the churches, keenly alive to their obligations to Israel, and anxious to repay the incalculable spiritual benefits derived from their ancestors, will cheer the Committee on, not by kind words and prayers alone—though these are invaluable—but by substantial help of a pecuniary nature, they assure their friends that the good work shall not only not retrograde or stand still, but, as God shall bless and guide them, advance. The zeal of the Committee shall not in the slightest degree diminish, if the people of God will adequately sustain it.

Missionary Intelligence.

— • • —
A. S. M. C. JEWS.

THE past winter has been with us a "night of toil." Pecuniary embarrassment has very much crippled our energies and retarded our efforts. Unwilling to send more agents as such into the field, we have had to fall back upon our settled policy of turning every laborer, as far as circumstances would allow and the exigences demanded, into a soliciting agent to ward off all debts and to keep the work in progress. Although not so large an amount of labor has been performed among the objects of our regards, yet we have survived the pecuniary pressure, and the work has again commenced in earnest on its former scale. We thank God, and take courage.

— • • —
NOTICE.

THE Annual Sermon before the A. S. M. C. Jews will be preached on the second Sabbath evening in May, 1852, by the Rev. WILLIAM RAMSEY, of Philadelphia. His subject will be, "The Literal Restoration of the Jews, and no Triumph of the Church until they are converted to Christianity."

The place will be designated in due time in the public papers.

— • • —
TO SUBSCRIBERS.

THE March and April numbers of our paper appear under one cover for April, for the reason that so many subscribers were in arrears, that we did not deem it expedient to issue another number until a favorable change took place in this respect. That change has taken place to an encouraging extent. We would say, however, that there are yet many outstanding dues, and we entreat our friends to make the case their own, and remit without delay. We cannot take the funds appropriated to missionary work to defray expenses of the publication.

We would state again, that if the subscriptions are punctually paid, the *publication will be a source of profit to the Society.*

— • • —
ANOTHER MISSIONARY.

MR. JAMES COHEN, so long expected from Liverpool, to labor as a missionary to the Jews under our auspices, has arrived, after a tedious passage of over two months. Mr. Cohen is a scholar as well as a devoted Christian, and will not only be a very great gain to the Society, but to the community

where he will labor. His present designation is Albany, N. Y. We have had two new applications, by persons every way competent, for appointments as missionaries among the Jews. There are fields open before them, but who will defray the expense? Again we look to Christians to carry on, under God, this work by their prayers and contributions.

Remember, it is through our mercy that they are to obtain mercy. God wills it so. The responsibility is thrown upon the Church. Save, or they perish!

NEW-YORK MISSION.

MR. WEISSEL'S REPORT.

"For I will restore health unto thee, and I will heal thee of thy wounds, saith the LORD; because they called thee an Outcast, saying, This is Zion, whom no man seeketh after."—JER. xxx. 17.

SUCH promises as are found in the above passage of Scripture are given to us, who are called through the grace of Christ, to encourage us, and also to present to the lost sheep of the House of Israel, to arouse them from their sleep of death.

Such encouraging words animate the heart with fresh courage and new faith, when otherwise they would both fail for want of outward succor. For my people are in a lamentable condition; their hearts are chained with the things of time, and enslaved in the falsities of interested leaders. This is a fact felt and acknowledged by them, but which it is difficult for them to escape. "There are none who inquire after Zion," cries the prophet, and this is my sad experience. There are very many obstacles in the way of our successful operation, thrown there not only by Israelites, but by our brethren. Lonely, indeed, is the condition of the Jewish missionary! his work is a thankless task. The Jews curse him for it, and Christians do not bless him in it. Often we meet with Jews, whose desire is for something better and higher than the mere clods of dust; who are thirsting and hungering after righteousness; those that relish truth, and others who have found peace in believing it, even the truth of the Messiah come, but who are so situated, in order to obtain a livelihood, that when they make a public profession of their faith, they lose their means of maintenance, some being dismissed by their employers, while others must abandon a business that compromises moral principle. The missionary must require them to forsake all and follow Christ; and when the alternative is presented without a single Christian hand stretched forth to aid them, either by giving them employment or any other means of sustenance, many sacrifice their convictions to their living. Some weeks ago, I had seven persons who were inquirers after the truth, receiving regular instruction in the Word of God. They have waited a long time to secure employment in different connections, or of a different kind, either to make themselves independent of their Jewish brethren, or be engaged in honest business, in order to a public profession of their faith in Christ, but in vain. I have interested myself to secure such employment, applied to the professed friends of Israel, but have been told, that although they could, they would not give employment to Jews. What means all this? Why are Christians so unmerciful to those whose condition they are daily praying may be spiritually ameliorated? What do Jews say of such a religion, with such feelings, without self-denial enough to favor the salvation of an immortal soul? I may therefore urge my petition upon the sympathies of the friends of Israel to give us some assistance of a *pecuniary* kind to obviate these difficulties in the way to our success. There should be a fund to supply the wants of such persons tem-

porarily, until they can make their profession, secure friends, and, in that way, employment. Where is there a Christian that would profess a religion in which he was a mere babe in knowledge and experience, when he knew that he must lose all means of a livelihood for himself and family?

It is not expedient for me to communicate all that I should like, for some things prudence forbids to publish. My visits have been regularly made among those with whom I had already conversed. To this I devote one half of each day. I have been also visited, as usual, by many. Some days I have spent hours together at places where thus some seed was sown, which, I believe, will surely spring up and bring forth fruit. I have distributed 6 Bibles and 1200 pages of tracts. God bless his work for his mercy's sake! I was visited by two persons, and had a long conversation with them. I showed them the lamentable state of our people, who, although they had the Word of God, yet do not come to the truth. One objected that "he did all he could," and asked, "would God require more?" I replied, "God does not require more than you *can* do, but more *than* you do." But he said, "We have our prayers, and pray regularly." I replied, "These prayers are but ordinances of men, which God rejects: (Amos v. 23.) No, my friend, we have no right to change the ordinances of God for thoes of men, much less neglect them altogether. There is no middle course: we must follow God's Word altogether, or not at all." He then said: "But what shall we do?" I then read to him Dan. ix. 6—27, pointing him to Jesus, who is the only offering for the remission of sins. He asked leave to visit me again, and expressed satisfaction at having had the opportunity of conversing with me.

On the 19th I visited a daughter of Israel, whom I instructed some time last year in the truth, whose case I then mentioned with regret. But now I saw that the seed had begun to grow, and my hope revived. She said, among other things, "I cannot remain as I am." Her sister chided her upon a change of faith; she answered: "I have told you often what my mind is, and have not yet changed it." May the Lord make her his!

On the 22d I learned again the power and triumph of the Word of God in a family. They heard that I was a Jew, and said to me: "Ah, you are a Meshumed, a good-for-nothing!" I told them it was of no consequence what I was, or what any one thought of me, but this I know, that through faith in Jesus I have remission of sins. This is enough for me, and this was more valuable than all the treasures of earth. I then read from the Scriptures, and showed them how a sinner obtains forgiveness of sin, and how they themselves could obtain like forgiveness.

I marked the change: they at once assumed a friendly manner, and treated me with great deference. I gave them tracts, and was invited to call again.

On the 25th I met with N. N—— again, and many other persons, and had conversation with them. N. N—— put several questions of more than a usually searching character. I answered them, pointing him to Christ alone for salvation. He turned to his friend and said: "Have I not often told you that all our religion is absurd, and we are wrong? You had better take your phylacteries every day, and read your Bible every day, and you will find out all it has spoken." The whole time was spent very pleasantly; we continued the conversation four hours, but yet my spirit was refreshed: the truth was doing its appropriate work.

A young man came to me several times, but resisted the truth to such an extent, that I thought it was useless to converse with him. At this time the truth made an impression. He said: "I have resisted as long as I could; I can do so no more. I still belong to a people under the curse of God, and every day the curse grows heavier. I would that God would have mercy upon us. How plain it is that Messiah must have suffered for our sins, and he can be no other but Jesus Christ. If it would not grieve my aged parents

to become a Christian, I would profess Christ to-day openly; but my poor parents!" I told him if he was sincere, he should sacrifice all for God; that he that loved father or mother more than Christ is not worthy of him. I exhorted him to diligent prayer for light and strength of purpose.

I found another family to whom I spoke of the truth of Christianity. I was met with much resistance. The lady was the wife of a professed Christian; she thought at first I had been sent to her husband to convert him to Judaism, as many are. She did not like the Jewish religion; she took me for a Rabbi; but when she learned that I was a Christian, a messenger of peace, (Isa. lii. 7,) she rejoiced. Soon after this, her child died, and she requested me to give it a Christian burial. Another woman was with her, and they both resolved to attend on Christian instruction, and did so for some time. But, alas! want of employment to obtain a livelihood, which could not be secured among Christians, compelled her to become a nurse to a Jewish lady, and my heart sank within me when she informed me that she must discontinue her attendance upon my instructions for the present. O Lord! have mercy upon her, and make the truth effectual in her conversion.

There are a great many of these lights and shades in a Jewish missionary's life; one day full of hope, the next in despair. If ever the Jews are converted, very little credit will be given to Christian sympathy. There are multitudes of Jews who believe that Jesus is the Messiah, but who need to be convinced that Christians are his true followers. Oh, the curse weighs heavily upon my people! Would that Christians would aid us in bearing it, or rather in removing it, by their prayers and benevolent efforts! Our hope and trust is in God, who will redeem his elect now, and eventually save all Israel.

SYRACUSE MISSION.

MR. NEWMAN'S REPORT.

In my last, I carried down my operations to the end of the year; and it gives me pleasure in being enabled to report that the Lord was graciously pleased to acknowledge and prosper my attempts among my brethren at Syracuse, at my return from Rochester. The "rising generation," in particular, hailed my reappearance among them with the greatest joy. Indeed, I have no words to express my gratitude to the Giver of "every good and perfect gift," for having given me such great "favor in their eyes." True, among "the wheat there is also tares," and there are a few persons who are rather jealous of the influence I have among my brethren; it would be strange indeed if this were not the case. Yet even my opponents must acknowledge that I have always used that influence to the best of *their* interest, and to the welfare of the children of Israel. Prosper us, O Lord, in the love we bear unto Zion; prosper our prayer for the "peace of Jerusalem!"

During the months of January and February, I distributed 9 Hebrew, 7 English, and 4 German Bibles, and 800 pages of tracts.

Mr. —, (in the presence of several of my brethren,) speaking with me about my letter of December, made objections to the mode in which I expressed myself, viz.: "evidence is quite foreign to the mind of a Rabbi, as well as to the Popish Inquisition;" "which," he said, "would also preclude myself, who am also a Rabbi; and you cannot say that *I am a foreigner* to evidence." He then suggested to substitute for it, "Talmudical Rabbi."

"If you are so anxious," said I, "to clear *yourself* from the charge, but throw the whole responsibility upon the followers of the Talmud, why then do *you* follow the precepts of the Talmud?"

"In what do I follow the precepts of the Talmud?" he asked.

"In *every thing*," I replied; "in your rising, eating, and drinking, in praying, and even in going to bed."

This remark led to some lengthened discussion, in which Messrs. E—, L—, and S— took an active part. I was pained to hear Mr. — (who possesses an uncommon share of learning and ability) remark, "that from this time he will take care not to keep any more religious conversation."

Called to see Mr. and Mrs. —. Gave me a cordial and hearty reception. Said, "We were just reading the New Testament. Oh, how did we bewail and lament the conduct of our forefathers in this affair!" (alluding to our Saviour's crucifixion.) This led to a very interesting lesson. I reminded my friends that it was *their* sins that crucified the Lord of glory; and unless *they* repent, they have themselves a hand in it. I cannot exactly say the impression this observation wrought upon their mind. May we all remember that "the Lord has laid on him the iniquity of *us all*."

I must not omit to mention a very interesting fact. Calling on Mr. and Mrs. R—, she observed, "Brother Newman, do you know that Mrs. — is a believer in Christ? She told me before she left, that she fully believes that Jesus is *the* Messiah." There are several secret believers, but at present I cannot say more about them. That there is a work of the Holy Ghost amongst the sons of Abraham in this city, is evident. May the Lord direct the children of the patriarchs, prophets, and apostles, to the glorious fellowship of the gospel! Amen.

Called upon Mr. and Mrs. —. They belong to the modern school of Jews. My arguments and objections against modern Judaism (the *new* modern Judaism is, alas! to believe that one hundred cents make one dollar!) seemed to make a deep impression on their mind. I also spoke of the more important doctrines of Christianity, such as the redemption of mankind by Jesus Christ, and the fulfilment of the prophecies, &c., &c. May the Lord have mercy on them!

Upon the whole, I have had a blessed time since my return to this city. I have had many opportunities of preaching the gospel to my brethren, and to address them on the one thing needful in this life, and for that which is to come.

FREE CHURCH OF SCOTLAND.

THE following information of the Jewish missions of the Free Church of Scotland at Pesth is one among the convincing proofs that the time is not far distant when America will be the principal available field for Jewish missions in the world. The Jews, as well as the missionaries, feel the oppressions of despotism, and if possible will seek an asylum upon our shores. Should there be a general European war, as is generally apprehended, this would of itself check all missionary effort among Jews on the continent. Scores of valuable laborers would be driven from their respective fields. In that case, what less could we do than to invite them to enter our own rich harvest? We must be prepared for such an event. We must guard well the field, and cultivate as much of it as possible. We can very well accommodate thirty missionaries, and believe that the Christian community will support us.

EXPULSION OF MISSIONARIES BY THE AUSTRIAN GOVERNMENT.

We have just learned that our missionaries at Lemberg and Pesth have been interrupted in the prosecution of their work by the authority of the

government. Mr. Edwards had been ordered to leave Lemberg within a month. He has gone to Vienna to remonstrate against this proceeding, but we have not heard the result of his appeal. The Rev. Messrs. Wingate and Smith have been, *by imperial edict*, ordered to leave the scene of their labors at Pesth within six days. They presented medical certificates to the effect, that a journey, at this season of the year, could not be undertaken without seriously endangering the health or lives of members of their families; but the authorities were inexorable. "Here," says Mr. Wingate, in a private letter written on the day previous to his setting out—"Here is nothing but weeping and wailing." Thus has the hand of violence been laid on our missionary undertakings, at one of the most interesting stations which our Church has ever been led to occupy, and at the very moment when, as the following letter will show, its operations were full of promise. The school alone is as yet untouched. But let our hope be in Him who will "bring good out of evil," and "restrain the remainder of wrath."

P E S T H .

Letter—Rev. Mr. Wingate.

Divine Protection and Favor.

Pesth, 3d January, 1852.—The closing year invites us to take a retrospective glance at the evangelical labors in which we, as a mission, have been engaged during its course. Amidst abundant reasons for personal humiliation, we can still record enough to call forth the adoring praise and gratitude of all who have a spiritual discernment of the kingdom of our Lord and Saviour Jesus Christ, when we consider the state of the country where our labors have been carried on. Still, under martial law, the jealousy of Austria towards foreigners, and more especially British subjects—the interdiction still in full force against the Protestant Church of Hungary, by which all synodical, presbyterial, and sessional action is extinguished—even a prayer-meeting illegal—the Bible dépôt closed, and still under the seal of the police—examination following examination with reference to all our efforts to spread the gospel—we may well say, "See what the Lord hath wrought!" We seem to hear that Almighty voice, "I am he who openeth, and no man shutteth; and shutteth, and no man openeth." We have often felt how the struggles of the Church illustrate the experience of the apostle, (2 Cor. vi. 9 :) "Unknown, and yet well known; dying, and behold we live; chastened, and not killed; sorrowful, and yet rejoicing."

Valuable Labors of Native Agency.

We are not sure that the Church quite appreciates the importance of one of the most interesting fields of labor we have, I mean that occupied by the *native agency*, who make missionary tours throughout the length and breadth of the land, holding Christian controversies with almost all the synagogues in Hungary, which contains nearly 300,000 Jews. In addition to this, they have recommendatory letters to the Protestant ministers, who are encouraged and stimulated by their visits, and frequently preach on the duty and privilege of studying the Word of God, and exhort their flocks to purchase the Scriptures, which our agents supply to all who will buy them. These brethren, as you know, are well-instructed Christians, one or two of them theologians of no mean acquirements; one of them, Dr. Gellert, can preach in Hebrew. In a word, these five individuals in your employ are quite above the standing of the ordinary colporteur. In the course of a year, therefore, they diffuse an amount of Christian truth among the Jews, which, as you are not hearing as we do their regular reports at the termination of their journey, you cannot easily realize. With the aid of a colporteur of

the London B. S., (also a Jewish convert under the mission,) these five laborers have *sold*, and *received payment* for, nearly 11,000 copies of the Word of God since April last! There has been no "*gratis*" distribution; *that* is comparatively easy work. Besides the salaries of these agents, and very moderate traveling expenses, *no* charge is made on your treasury. The Bibles are paid out of the proceeds of the sales. Who can tell in how many souls this "good seed of the kingdom" may have taken, or may yet take root! Hundreds of New Testaments have been sold to Jews. Rabbies and teachers have bought them. Most deeply interesting occasions have occurred, when crowds have gathered round them on the streets to hear them prove that Jesus of Nazareth was the true Messiah and only Saviour.

Attendance at Public Worship—An Affecting Case—State of Schools.

In Pesth, during the last half of the year, we have not had so much to do in giving private religious instruction, but a very marked increase has taken place in the numbers attending the ministrations in the German language. The chapel is quite full every Lord's-day, and great earnestness and solemnity characterize these meetings. Some have renounced the errors of Popery, and not a few still professing Judaism are regular and attentive hearers. An affecting case of this latter class occurred only last week. In October last, on the great day of atonement, the most solemn festival of the year to the mind of a Jew, a Jewess, wife of a Jewish merchant of the upper classes, formed, for the first time in her life, one of a Christian congregation. She had two daughters at a boarding-school, presided over by a devoted Christian. The little daughter of one of our native agents teaches there, also very pious. Through the children, the mother was brought to think of Christianity. From October to the middle of December she was never absent from public worship; twice she succeeded in bringing her husband. At the end of this time she became unwell, sent for the wife of the colporteur, and said: "I am ill; what is now to be done? I feel an indescribable love to your religion; send for one of the ministers; I wish to be baptized." On leaving her room, her mother, an old and most bigoted Jewess, firmly but civilly requested Mrs. G. to leave her house, and never again hold intercourse with any of her family. Next morning, Mrs. G. came to us to take counsel what was now to be done. At the end of the conference, a messenger arrived to say that the Jewess was dead. She had passed into eternity some hours before. Who shall say that she had not been taught "the song of Moses and of the Lamb," and is now among the redeemed in glory? In the school, we now come in contact, through the children, with from 120 to 150 Jewish families. There are 360 pupils enrolled. We have no premises for more.

CONSTANTINOPLE.

Rev. Mr. Thomson writes on 18th December, 1851. The work going on at present is that of silently leavening, as it is hoped, the Jewish mind with the knowledge of gospel truth, fruits of which may be gathered after many days. Much dependence is placed on the circulation of the Scriptures, and of religious tracts and books.

"The Word of God has been steadily though slowly disseminated among the Jews; and the very animosity of some seems to prove that a leaven is working. Since Yanco's return, he has sold, within the city, and chiefly, as before, in Ballat and its suburbs, nine copies of the Spanish New Testament; eleven copies of the Old Testament, in Hebrew and Spanish; one

of the Pentateuch, also in both languages; two Astronomies, a Hebrew grammar, and upwards of seventy tracts. It is to the New Testament and the tracts that we look, almost entirely, with hope for the future. Of these tracts, about two thirds are our Spanish translation of the Assembly's Letter; and it is gratifying to know that that letter is not only relished, but seems to have excited a good deal of discussion in several families, as Yanco has learned. A considerable number of the remaining tracts are the Epistle to the Hebrews, in Hebrew, which was recently procured from London, and which also seems to have excited a good deal of interest. We have also to acknowledge the receipt, by Mr. Kœnig, of a large assortment of Hebrew tracts and Old Paths, from the Episcopal Jewish Society of London; and of these also several copies have been disposed of. These have proved exceedingly valuable, the more so as our own stock of the Old Paths in Hebrew had been quite exhausted. And this leads me to mention an incident which occurred this day, and which will illustrate the state of mind of the leaders of the Jews. Yanco was prosecuting his daily employment in the principal street of Ballat, and had just concluded a bargain with a well-known friendly Jew for a New Testament and an Old Paths, when one of the Hahams passed along, and looked for a moment at the books. Scarcely had he recognized them when he uttered a loud scream of indignation, which instantly gathered a crowd of forty or fifty Jews; and Yanco was heartily glad to seize the books and effect his escape, before the wondering crowd had ascertained the cause of alarm."

The Jews are a reading people. Almost every house contains a respectable domestic library. Mr. Thomson has prepared a tract of some length, entitled, "The History of the Destruction of Jerusalem, compared with the Prophecies of Moses and of Jesus of Nazareth." Its probable expense has been already defrayed by a friend. The amount of history contained in it will render it attractive, and the gospel views which it sets forth may thus find an entrance into many hearts. The next publication contemplated is "A Popular Exposition of the Gospel Truth contained in the Ritual Institutions of Moses; along with a View of the Typical Events connected with the Exodus, and the Journeyings of Israel through the Wilderness." Woodcuts are greatly desired for the embellishment of tracts and books. As they would be eminently serviceable among the Jews in Turkey, and as they cannot be had in Constantinople, contributions of woodcuts would be thankfully received.

AMSTERDAM.

Extract Letter—Rev. Mr. Schwartz—9th Jan., 1852.

Progress.

All our friends here find that we have gained great results, considering all the difficulties and prejudices we had to overcome. When I came here, the Free Church was very little known in Amsterdam, if not in Holland; and many were not a little prejudiced against the word "Free," as the Church here is in a very different position. The prejudices are now removed, our principles are better understood, our Church is recognized, and treated on the same footing with every other Church; and persons baptized by me are readily acknowledged as members if they wish to join the Dutch Church. As to the Jews, their feelings were very much irritated by what had been done by others, of whom I do not like to say much. They first looked down upon us with contempt, then opposed us very bitterly, pretended to despise

all our publications, but are now compelled to take notice of us, and to enter into a regular sort of discussion.

Publications.

As I have on former occasions mentioned to you that it is impossible for us to visit the Jews in their own quarters and houses, there remains nothing else but to reach them by means of public speaking and writing. Within the last eighteen months, we have published in Amsterdam 30,000 tracts, written by some Christian ladies and myself, on thirty-five different subjects. We gave first fifteen sketches of the characters of the principal women mentioned in the Old Testament, several on the Jewish Festivals, two on Prayer, whilst of late we tried to give the history of the Bible, so that the last we have published contains the death of Jacob. About 20,000 have been spread among Jews, partly distributed after my preaching, partly through a colporteur, whom we employed for a short time; and I am bound to acknowledge that, in the writing, and publishing, and spreading of these tracts, we have been most cordially assisted by our Dutch friends, especially some very kind ladies.

Then, again, as the Jews attacked us in their periodical, and did not allow us to defend ourselves, we have thought it necessary, as you know, to publish a periodical of our own; and it is, indeed, worth while to remember, that *our missionary paper is the only one existing, so far as I know, in the whole world, wherein Jews themselves write, and try to give a reason for their rejecting Christ.* Orthodox and liberal Jews have not only taken notice of us in their own papers, but have sent us articles with their names; and, just now, they discuss very seriously in their periodical the doctrine of *justification by faith*, having taken occasion from an article of our dear brother Da Costa "On the Life of Abraham." Is it not an important fact to see such subjects treated by believing Jews, and such as reject Jesus of Nazareth?

Since January, our *Herald* is published *weekly*, not every fortnight, as it used to be. We shall now give a lecture every week on that part of the Pentateuch which is read on each Sabbath in the synagogue, so that these fifty-two lectures shall form a sort of exegetical and practical commentary on the five books of Moses, a sort of work which does not yet exist; biographies of proselytes; and, lastly, evidences of Christianity, especially with regard to the objections raised by Jews against the truth of the gospel. The latter part Mr. Da Costa has taken upon himself, who, from the beginning till now, has lent me a helping hand, and but for whose assistance it would be impossible to publish this our paper. As all must be written in *Dutch*, many articles must be regularly translated, for which we have asked your assistance last year; and I am sure you will not deny it us this year, as it would else be impossible to carry it on any farther. It is very difficult to state the immediate results of any publications; suffice it to say, that it has compelled the Jews to take notice of our work here, that it has gained the sympathies of many Christians, and that but lately I was told that a rich Jewish lady, who has since twice attended my preaching, has, by the reading of the *Herald*, been induced to inquire into the truth of Christianity.

Mr. Schwartz has obtained a commodious place for public worship. He has at length begun to preach to the Jews in Dutch, as the Portuguese Jews do not well understand German. To many Jews he has taught the Word in his own house. On the first Sabbath of this year the communion was observed. The service had been the means of impressing a young Jew, who is well versed in the Talmud, and of great talents, and who came on the Monday asking for regular instruction. If brought to the knowledge of the truth, he is likely to be signally useful.

Donations and Subscriptions.

Amsterdam, N. Y. Coll. in Pres. ch., to con. Rev. M. S. Goodale, D.D., a L. Director, 50; Cash, 2,02, of M. E. ch.,	52 02
Rochester, N. Y. Mr. Benjamin, 1; Mr. Bond, 62c.; Mr. Shelton, 5; Coll. in M. E. ch., 4.29; Miss Ann Pitkin, 10; Miss M. B. Allen, to con. L. M., 9, (\$16 pd. previously); Mrs. Buckley, 2.50,.....	32 41
Briton, N. Y. Coll. in Rev. Mr. Buris' ch.,.....	10 00
Lansingburg, N. Y. Coll. from a few individuals of the Pres. ch., to con. Rev. E. Taylor, D.D., L. M., in pt.,....	10 00
Amboy, N. Y. Coll. in Pres. ch., to con. Rev. Dr. Coyne, L. M., in pt.,.....	5 25
Johantown, N. Y. Coll. in Luth. ch., to con. Rev. David Eyster, D.D., L. M., in pt., 12; Coll. in Pres. ch., to con. Rev. James Oterson, D.D., L. M., 14.76	26 76
Chittenango, N. Y. Coll. in R. D. ch.,...	4 26
Albany, N. Y. Coll. in Rev. S. F. Morrow's ch., to complete his L. M.,.....	14 00
Fonda, N. Y. Coll. in D. R. cong.,.....	9 31
Centre Square, N. Y. Wm. Ford, Esq., to con. himself L. M., in pt.,.....	12 50
New-Haven, Conn. Coll. in M. E. ch., to con. Rev. W. W. Bundell, L. M., in pt.,	10 00
Pulaski. Coll. in M. E. ch., to con. Rev. N. Salisbury, L. M., in pt.,.....	10 00
Baltimore, Md. Samuel H. Fry, H. W. Drakely, Wm. Bridges, M. M. Bakle, Rev. Harvy Johns, S. Yearle, H. McKimm, each, 5; A Friend, 2; do. 3; Miss C. Patterson, 20; H. M. Bash, D. S. Wilson, James Cavvoe, Miss A. Boyle, John S. Barry, B. H. Salvobe, each, 5; C. Blanke, 1; Edward Wright, 10; Jas. Armstrong, 3; Jacob J. Miller, J. H. Frey, each, 2; Philip Hiss, 3; E. Ashman, W. Welch, each, 1; W. Frosseuger, Jas. Gettze, P. Kepshart, each, 2; Cash, 21,.....	140 00
Salem, S. C. Brick Church, Mrs. M. P. Mayes, 3; Dr. J. A. Mayes, W. J. Muldrow, each, 5; Dr. Muldrow, 10; R. B. Muldrow, Saml. Cooper, each, 5; M. E. Muldrow, 3; H. G. Witherspoon, 5; Mrs. W. Witherspoon, 1.20; G. W. Cooper, 20; W. A. Muldrow, James E. Witherspoon, each, 5; Cash, 2.50,.....	74 70
Boston, Mass. Rev. Edward N. Kirk, 10; J. Fidd, Josiah Burnstead, A. H. Twombly, each, 5; Frank James, 2; W. Claflin, 10; John Tappan, 5; A Friend, 1; P. Y., L. D. Warren, each, 3; A Friend, 50c.; do. 1; L. H., Susan Collins, John Green, A. W. Caverly, each, 2; S. Boyden, Wm. Cornell, Mrs. Gahman, each, 1; A Friend, 50c.; Daniel Safford 10; T. Banedraft, 3; A Friend, 50c.; Chas. Stoddard, J. B. Felt, each, 2; C. J. B., Mrs. Culter, E. A. Studley, each, 1; C. Demand, S. Withington, each, 2; Mrs. Barnard, A Friend, each, 1; A. Hardy, 2; Gillman S. Leed, 5; Friends, 1.75; L. W. Davis, 1; T. C. Hance, 2; J. B. P., Mrs. Chant, each, 1; H. Coburn, 5; P. Mackle, F. L. Church, Friends, each, 1; E. V. Peters, John Park, each, 2; P. A. Liddefield, A Friend, A. Chamberlin, W. H. Pratt, each, 1; E. Cranne, 5; Mr. Patch, Mrs. Wanerde, each, 1; A. E. Bacheider, 2; Friends in Roxbury, 5; Cash, 48.75,.....	181 50
Enfield, Mass. Coll. Cong. ch., Rev. Mr. McEwen's,.....	35 00
Romney, Va. Episcopal Church, Jas. McDonald, 1; J. T. Moreland, 50c.; A. W. Kercheval, Mrs. McDonald, each, 1; Miss Hett, Dr. Dailey, each, 50c.; Dr. Snyder, 2; Cash, 85c. Pres. ch., to con. Rev. Dr. Foote L. M., W. H. C. McDowell, 50c.; J. H. Williamson, 1; H. C. Kuykendall, 50c.; Miss E. M. Glass, W. A. Kuykendall, Sol. Grimshaw, Wm. Vance, each, 1; Robert White, 25c.; John R. Sheward, 1; E. M. Armstrong, 5; Mrs. Wilson, 2; Mrs. M. McDowell, 50c.; John McDowell, 2; Jas. D. Armstrong, Mrs. Lucy White, each, 1; David Gibson, 10,....	39 85
Moorefield, Va. Pres. ch., to con. Rev. W. N. Scott L. M.,.....	25 00
Martinsburgh, Va. Colls. Pres. ch., 10.50; M. E. ch., 9; Epis. ch., 7; Gerinan Ref. ch., 4,.....	30 50
Cumberland, Md. Pres. ch., 24.52; Dr. R. S. McKaig, 1; Bap. ch., 5.54; Cash, 12c.,.....	31 18
Philadelphia, Pa. Thos. Flemming, 5; Cash, 3; A Friend of Israel, 20; Cash, 1; Mrs. Johnson, 50c.,.....	29 50
Dummerstown, Vt. Colls. to con. Rev. B. F. Foster L. M., in pt., Rev. B. F. Foster, 1; Mrs. M. C. Foster, 50c.; B. Estabrook, Mrs. Dutton, each, 25c.; Dea. Wilder, 30c.; Mrs. P. Wilder, 25c.; Wm. Cook, 50c.; Mrs. H. Cook, 25c.; Mr. O. Miller, 1; Mrs. R. Haven, 25c.; J. E. Worden, 50c.; Dr. Knopp, Dea. Haven, Mrs. M. Streeter, C. A. Stearns, J. F. Stearns, H. Dutton, each, 25c.; J. Dix, 50c.; E. Dix, 20; Miss M. Boyden, R. H. Baldwin, M. D. Jones, M. Jones, each, 25c.; Mrs. A. Dickerman, 12c.; Mrs. H. Miller, 25c.; Mrs. P. Miller, S. Lawton, Mrs. H. Adams, each, 50c.; R. Walker, 25c.; Miss Walker, 10c.; Mrs. Gates, 25c.; Dea. D. Walker, 1; Mr. E. Leonard, 50c.; G. R. Miller, 1; M. Haven, S. Haven, each, 25c.; Cash, 91c.,	14 69
Newfane, Vt. Colls. to con. Rev. Chas. Whiting L. M., in pt., Rev. Chas. Whiting, 1; Mrs. Whiting, Dea. Mayo, each, 50c.; Mrs. S. Kenny, 1; P. Stickney, 50c.; S. E. Rutter, Miss S. A. Hall, each, 25c.; S. Rutter, 50c.; T. Reed, Mrs. Anna Reed, David Whitaker, each, 25c.; T. Robbins, D. Fisher, S. P. Miller, each, 1; Mrs. H. Steadman, 25c.; Wm. Steadman, 50c.; A Friend, 12c.; Mrs. E. S. Field, 1; Miss E. N. Redfield, Mrs. H. P. Boynton, Stephen Higgins, M. A. Higgins, S. S. Holland, B. F. Kelley, each, 25c.; O. Fisher, 50c.,.....	12 62
Grafton, Vt. Rev. B. Bradford, 1; Mrs. M. Bradford, M. S. Tooclin, each, 50c.; Miss J. Barry, 25c.; J. Barrett, 1; Geo. Barrett, D. Bancroft, A. Fay, each, 50c.; Mrs. B. Fay, 25c.; Mr. L. Burnap, 50c.; Mrs. J. Nurse, N. Boynton, D. F. Hadley, each, 25c.; Dea. P. Dean, 1; L. Conant, A. Stoddard, each, 50c.; J. Sherwin, 44c.; Cash, D. Conant, each, 25c.,.....	9 19
Townsend, Vt. Colls. to complete L. M. of Rev. H. Fletcher, Dea. S. Gray,	

50c.; Mrs. H. Prontiss, M. Weatherby, each, 25c.; Dr. Chas. Clark, 50c.; Den. H. Cory, Mrs. M. H. Wheeler, Miss L. Reed, each, 25c.; Mrs. D. Reed, Dea. W. Scott, each, 50c.; N. Hall, Z. Tuttle, each, 25c.; A Friend, 2.76. Colls. to con. Rev. J. Wood L. M., in pt., Rev. J. Wood, Mrs. Wood, each, 50c.; Dea. B. Salisbury, 1; Mrs. Brintnell, W. R. Ranney, Mrs. Cheney, each, 50c.; Mrs. Chumderlaia, Mrs. Powers, each, 25c.; Mrs. Down, 50c.; G. Gale, 62c.; L. Walker, 50c.; E. Allen, 25c.; D. Bailey, 50c.; Mrs. Bailey, 25c.; Mr. Halbrook, 50c.; Mrs. Halbrook, Miss Halbrook, each, 25c.; Mrs. E. G. Schafter, 1; S. Wheeback, D. Rand, Mrs. Franklin, H. Bailey, each, 50c.; J. Rim, 24c.; J. H. Phelps, 1; Cash, 50c.	2	01
Jamaica, Vt. Coll. Cong. ch., 5; Bap. ch., 2.42.	7	42
Wardsboro', Vt. L. Derby, 25c.; F. White, 50c.; E. White, 25c.; Mrs. Barrett, 50c.; Mr. Randall, J. Hammond, P. Hammond, A. Fairbank, Mrs. Fairbank, each, 25c.; Dea. Fairbank, 50c.; Mrs. Lawton, 10c.; G. Smith, Rev. J. B. White, each, 50c.; Miss White, 25c.; J. Tufts, 1; Mrs. Tufts, B. Tufts, Mrs. Badger, L. Twichell, M. Wilder, Mrs. Baldwin, Mr. Baliwia, M. Dexter, each, 25c.; W. Cushing, Mrs. Cushing, each, 50c.	8	60
Lonsdale, R. I. Coll. in P. E. ch.,	4	02
Valley Falls, R. I. O. Ingraham, J. W. Marchant, Thos. Showels, each, 1; J. D. Showels, 50c.; Cash, 1.	4	50
Central Falls, R. I. J. A. Adams, 1; A. Ellis, 50c.	1	50
Millville, Mass. Coll. in St. John's ch.,	11	00
Woonsocket, R. I. Coll. M. E. ch., 6.13; H. Barlow, 4; S. W. Mason, 3; M. E. Pond, Dr. Paine, each, 2; Eli Pond, H. Latham, A. Briggs, H. Knight, B. E. Borlen, C. H. Sprague, J. Bartham, D. D. Buffan, A. Gale, J. Bryder, Charles Aldrich, L. A. Cook, Geo. Law, J. Roach, A. S. Smith, each, 1; S. B. Walker, F. Bell, H. Aiken, A. Booth, A. Bates, F. Mason, Cash, each, 50c.	36	13
Wilkesbarre, Pa. Wm. C. Gildersleeve, 5; Mrs. A. Fuller, 2; A Friend, Cash, Mrs. McClintock, Mrs. Conyngham, Dr. Chas. Streeter, Mrs. Overshaw, Mrs. Judge Woodward, each, 1; Mrs. Covell, Cash, A. Gray, D. Fell, Mrs. Slocum, each, 50c.; Cash, 67c.; Colls. at Hyde Park, 63c.	17	81
Kingston, Pa. Phineas Walker, 1; Mr. Payne, 30c.; Cash, 75c.	2	05
Bloomsburg, Pa. Rev. D. J. Walker, Rev. J. Rudderow, Wm. McKelvy, each, 2; John Warding, J. H. Vanderplace, R. Cathcart, A. McClure, Rhoda A. Rupert, J. Eyer, each, 1; M. E. ch., 1.77; J. Robinson, Mary Rupert, Harriet Rupert, Thos. Morris, J. Hoyt, Rev. H. Funk, each, 50c.; Mrs. Tate, J. Bitters, Mr. Chamberlain, W. Mason, L. Sylvester, each, 25c.; Cash, 2.30.	20	32
Reading, Pa. Ger. Ref. ch., 2.15; G. Nicols, Jas. Smith, each, 1; Mr. Coleman, Mr. Pearson, Wm. Price, Mr. Dalmon, Mr. Fritz, each, 50c.; A Friend, 37c.; Dr. Piper, 25c.; Cash, 5.72; Mr. Mortimore, 3.	16	00
Harrisburg, Pa. Colls.,	4	25
Carlisle, Pa. A. Holes, Jas. Hamilton, Rev. C. P. Wing, each, 2; J. Lyme, Judge Graham, J. Shrom, Andrew Blair, Miss Noble, S. Elliott, Martha		
Duacan, Mrs. Rev. Thorne, Mrs. Ann Law, Wid. Alexander, Mrs. Blaine, Geo. Melzger, Martha Graham, Judge Irvine, Dr. Dale, Geo. Lyon, Robert Irvine, Mrs. A. Hall, Jesse T. Peck, D.D., Prof. Wentworth, each, 1; Prof. Johnson, 2; Prof. J. H. Marshall, 5; Prof. Tiffany, Prof. Chas. Blumenthal, Mrs. Given, Miss More, Miss Bell, H. Sturgeon, Wm. Osborne, Mrs. Steel, J. Sanderson, W. Trout, Dr. Keiffer, Geo. Keller, John Keller, G. Boperman, Cash, Mr. Murray, Wid. Fleming, Rev. B. J. Hyer, Geo. Lynn, J. Caldwell, Mr. Skies, S. M. Hanover, J. Bratton, Wid. Creigh, each, 50c.; Wid. Fleming, 3c.; other Colls., 5.	50	87
Lancaster, Pa. Colls. Pres. ch., 9.73; A. W. Russell, 2.50; Hon. B., John Thompson, each, 2; Harriet Gentbough, 2 (J. C.); Charlotte Nutting, Hannah K. Benjamin, H. S. Bahrer, each, 1; Cath. Broome, Mrs. Patterson, Ann Haymater, John McCalla, Hugh Andrews, Rev. H. Harbaugh, H. Hoffmair, Mr. Reigart, R. Addis, Mr. F., P. Brennerman, Mr. Carpenter, Mr. Sharp, G. D. Sprecher, Chas. Erben, Wm. Murray, P. Deutcher, John Waylam, Elizabeth Steers, M. T. Ford, John Dreppord, J. Cris, Mrs. Fordney, each, 50c.; C. Kelpner, C. Boughte, L. Locker, each, 1; Rev. Wm. Beates, 2; Geo. Ford, 75c.; T. Burrows, 1; two Misses Yeates, 2; Bank, 75c.; Mr. Broome, Mrs. Garvin, J. Rotham, J. Kuhns, Wm. Pinkerton, Wid. Spurrier, John Pearsol, Mr. Gemperting, each, 25c.; other Colls., 5.62.	50	85
New-Boston, N. H. Colls. to complete L. M. of Rev. Mr. Kellogg, Dea. S. Chustia, 1; Dea. M. Adams, 75c.; Mrs. R. Crombie, Mrs. S. N. Clark, each, 50c.; Dea. Dane, 1; A. Dane, J. Dodge, each, 50c.; Miss Dodge, 25c.; S. Todd, 30c.; Mrs. Todd, 20c.; H. Stanell, W. Stanell, each, 25c.; Mrs. Crombie, 50c.; A. J. Adams, L. Colburn, each, 25c.; Dea. Smith, 1; S. Dodge, S. Dodge, each, 50c.; D. Gregg, 25c.; Mrs. Gregg, 20c.; Wm. C., 25c.; Mrs. Fairbanks, 30c.; — Cochran, 25c.; A. Tirkesbury, 50c.; M. Todd, 20c.; Mrs. Bradford, 35c.; A. Lawrence, 50c.; G. Shed, 25c.; Mrs. Whipple, 20c.; J. Clough, 1; Dea. Cochran, 50c.; Cash, 1.52.	13	27
Manchester, N. H. 1st ch., Franklin st. cong., 17.07; 2d Bap. ch., 1.33.	18	40
Claremont, N. H. J. A. Gault,	2	00
Gaffstown, N. H. Colls. to con. Rev. J. Willey L. M., in pt., Rev. J. Willey, C. Houston, B. Blaisdell, Mrs. Parke, Mr. Little, J. Gilchrist, Cpt. Woodbury, G. Poor, Dr. Little, Dea. Sargeant, E. Whitney, each, 1; C. Campbell, H. G. Conner, S. Blaisdell, Dea. Poor, E. Poor, Dea. Parke, G. Haudas, each, 50c.; Miss Poor, S. Hodginnan, Mrs. Parker, B. Heniman, Mr. Marsh, Mrs. Bell, Dea. Sargeant, Mrs. Sargeant, A. Poor, each, 25c.; Mrs. Richards, Miss Richards, each, 12c.; Cash, 4c.	17	04
Amoskeag, N. H. Dea. Farmer, 3; H. Forsaith, 1; J. B. Quimby, 50c.; H. Peacock, 15c.	4	65
Hookset, N. H. S. Ballard, 1; Dea. Dutton, 50c.	1	50
Pembroke, N. H. Colls. to con. Rev. J. H. Merrill L. M., in pt., Rev. J. Merrill, Mrs. Burnham, Mrs. Little, Mr. Gile, B. Lang, E. Kimball, Wm. Hamilton, Maj. Sargeant, each, 1; Rev. J. Thurst-		

ton, H. Bailey, Mrs. Osgood, Dea. Moore, each, 50c.; Mr. Cushing, 12c.,	10 12	Haldeman, J. H. Mifflin, R. W. Hous- ton, H. M. North, Dr. J. M. McAllis- ter, Mrs. S. Mifflin, Wm. Mathiot, Wharton Morris, H. H. Fry, Henry John, Rev. E. Erskine, each, 1; Mrs. J. Cowden, 2; Cash, 3.81,.....	32 99
Pittsfield, N. H. Rev. H. Wells, L. M., Dea. Thorndike, Dr. Fenny, J. Treat, Dea. Whitney, Mrs. Hogan, B. Emers- on, N. Batchelder, Rev. J. Wells, each, 1; Mr. Berry, L. Brown, J. Sanborn, Mrs. Cram, Mrs. French, Dr. Warren, each, 50c.; Mrs. Cram, 25c.; Cash, 30c.; Bap. ch., J. McGrillis, Dea. French, Rev. J. Colburn, each, 1; Dea. Drake, Mrs. Cote, each, 50c.; Mrs. Coburn, Mrs. Drew, Dea. Smith, W. Clark, each, 25c.,.....	16 55	Putney, Vt. Cash,.....	50
Canterbury, N. H. Mrs. A. Clough, 2; Mrs. C. Ayers, 1; C. Woodman, 50c.,.....	3 50	Chester, " Mrs. French, 50c.; Cash, 83c.,.....	1 33
Sanbornton Bridge, N. H. Rev. C. Cur- tice, J. Tilton, Mr. Baker, each, 1; Dea. Hall, J. Whittier, J. Forest, J. Clisbey, R. Gray, each, 50c.; Dea. J. Wingate, 25c.,.....	5 75	Weston, Vt. Mrs. Jane Ritter, Lucy Lawrence, Joshua Dale, each, 1; Joo Peabody, Jotham Bartlett, E. Moore, each, 50c.; Cash, 1.25,.....	5 7
Salisbury, N. H. Colls. to con. Rev. E. D. Eldridge L. M., in pt., Dea. Sawyer, ; D. Kimball, T. Greenleaf, G. East- man, Mrs. Clement, Mr. Diamond, Mrs. Greenough, Dea. Parson, S. Bartlett, Dr. Wilson, Capt. Webster, M. Green- ley, N. Sawyer, Dr. Robinson, each, 1; E. Kimball, W. Little, T. Little, Mrs. Sawyer, D. Stephens, C. Rogers, Mrs. Eastman, J. Avery, each, 50c.; Miss Pittengill, Mrs. Clement, Mrs. Fellows, Mrs. Smith, Mrs. Townsend, each, 25c.,	20 25	Wethersfield, Vt. Mrs. Richard Farwell, S. B. Farnwell, L. Perkins, Dea. Wesson, Dea. Sheed, F. B. Sheed, J. M. Al- dridge, Chas. Hagwood, C. Barrett, S. Nichols, E. Chamberlin, C. Chamber- lin, E. nice Chamberlin, each, 1; John Warren, 2; W. Toles, C. Madgt, Rev. H. Canfield, S. Clement, Dea. Warren, S. Stearns, L. Stearns, each, 50c.; T. Nichols, 75c.; Cash, 1.25, to comp. L. M. of Rev. T. H. Canfield,.....	21 00
Heinecker, N. H. Colls. to con. Rev. J. Eaton L. M., in pt., Horace Childs, 5; P. Eaton, Dea. Childs, each, 2; Dea. Killsbury, Mr. Barnes, Rev. J. M. Eaton, Mrs. Goss, Mr. Wadsworth, each, 1; Dea. N. Sanborn, Dea. Colby, L. Chant, Mrs. Wadsworth, C. Childs, each, 50c.; Mr. Colby, 75c.; A. John- son, M. Smith, C. Cogswell, each, 25c.,	18 00	Peru, Vt. Rev. A. F. Clark, S. Barnard, A. Simonds, C. and B. Barnard, J. Chapin, Dea. Bachelder, Dea. Davi- son, Dr. J. Gibson, each, 1; J. Hap- good, P. Bachelder, Dea. Simonds, A. Corbet, A. Bigelow, J. Bachelder, S. Russell, each, 50c.; Cash, 3.96, to cons. Rev. A. Clurt, L. M., in pt.,.....	15
New-London, N. H. Mrs. E. A. Colby.,	2 00	Uniontown, Pa. Coll. Presb. Ch., 25.25; Cumb. Presb. Ch. Union Meeting Coll., 6.77; Cumb. Pres. Ch. Ass., 2.13; Rev. R. H. Ball, 2,.....	36 15
MISCELLANEOUS.			
Covington, Ga., Rev. A. Turner, 10; Greenville, Ga., Rev. T. C. Stanley, 5; Rev. Dr. Smith's ch., 22d st., New- York, 11; New-Haven, Conn., Marcus Merriman, 3; Washington, D. C., — Haldale, 5; Norwich, Conn., Walworth Huntingdon, 3; Seekonk, to con. Rev. John Bowers L. D., H. G. Stewart, 5; Providence, R. I., Ladies' Jews Soc., 52; Peterboro', N. H., Gerret Smith, 5; Owego, N. Y., Mrs. Hollenback, 4; Grafton, Mass., Rev. Thos. C. Biscoe, to con. himself L. M., in pt., 12; Mnn- chester, Conn., Rev. S. R. Dimock's ch., 7; Albany, N. Y., Rev. Mr. Mor- row's ch., to con. himself L. M., (of which 13.80 before acknowledged,) 27.8; Meadville, Pa., Rev. H. Balch, 1; Brookfield, Conn., Rev. D. C. Cur- tiss, 6; Elizabethtown, N. J., Mr. Payne, 5; Pond Ridge, N. Y., 4; Pitts- burgh, Pa., C. Slade, 5 (J. C.); Perth Amboy, N. J., Danl. Selover, jr., 3. (of which 2 J. C.); Bedford, N. Y., 16.40,.....	183 40	Smithfield, Pa. Coll. Meth. Ep. Ch., 4.65; D. Fordyce, 50c.; Cash, 25c.,.....	5 40
Jewish Chronicle,.....	147 00	Fairchance, Pa. Coll. Presb. Ch.,.....	7 50
Columbia, Pa. Colls. Presb. Ch. Union Meeting, 7.66; Rev. Wm. Goodrich, 52c.; Mr. Brown, Misses E. W. and A. L. Houston, A. J. and A. E. Scott, A. M. Allen, L. Fredrick, N. Sutton, Wm. Given, J. Rumble, Doctor Bruner, J. Vaughan, Dr. McCorkle, A. P. Moder- well, J. Edwards, Widow Collins, J. Casscl, W. Patton, each, 50c.; John		Morgantown, Va. Coll. Presb. Ch., 16 63; Coll. Meth. Ep. Ch., 14.93,.....	31 56
		Faixmont, Va. Coll. Presb. Ch., 29.02; Coll. Meth. Ep. Ch., 9.48,.....	11.50
		Brownsville, Pa. Coll. Presb. Ch., 2.74; Coll. Pp. Ch., 7,.....	74
		Washington, Pa. Coll. Meth. Ep. Ch., Winchester, Va. Ladies' Sewing Society of Ep. Ch., to cons. Mrs. Walker L. M.,.....	11 32
		York, Pa. Mrs. J. Stino, S. Wagner, W. Wagner, D. and M. Danner, P. H. Smyser, each, 1; Mrs. Marg. Spangler, 5; M. A. Wilt, S. C. Bonham, M. Dan- ner, each, 1; Jas. Soucks, 2; Catharine Flouck, Susan Flock, S. Fahs, H. Ebart, F. Buegher, Mrs. King, D. Krahner, A. Ebart, J. Smyser, D. Ebart, each, 1; J. S. Mayer, Esq., John Evans, Cash, each, 2; G. Barnitz, J. W. Kerr, J. Hay, G. Conn, Cash, Eli Lewis, each, 1; Cash, 2; Mrs. Spangler, 2; H. Yeraber, 1; D. Janison, 50c.; J. Hornay, 50c.; Cash, 1; Mrs. A. Cares, 50c.; J. Becker, 75c.; J. Ermig, 1; Jacob Ermig, 1; Cash, 1; Coll. at Glen Rock, 10,.....	25 00
		Kingsboro, N. Y. Coll. in Cong. Ch. to cons. Rev. Elisha Yale, D. D., a L. D.,	64 44
		Gloversville, N. Y. Coll. in Meth. Ep. Ch. to cons. Rev. Mr. Wade L. M., in pt.,.....	21 16
		Holland Patent, N. Y. Additional Coll., Utica, N. Y. Coll. in 1st Presb. Ch. to cons. Rev. P. H. Fowler, D. D., L. M.,	10 50
		Whitesboro, N. Y. Coll. in Presb. Ch., in part to cons. the Rev. Dr. Hubbard L. M., 17.07; Coll. Bapt. Ch., 5.75,.....	21 40
		Hannibal, N. Y. Don. of a few individ- uals,.....	22 82
		Fulton, N. Y. Coll. Meth. Ep. Ch., 14.60; Coll. Bap. Ch., 5.37,.....	7 45
		New-York City. E. R. Burr, 5; Mrs.	19 97

Bell, 1.25; Mrs. Betts, 25c.; John Terry, 50c.; Henry Moore, 1,.....	8 00
Petersburg, Va. Washington H. M. E. Ch., 50 36; Ladies' Jews' Soc., 8.47....	59 83
Wilmington, N. C. Front St. M. E. Ch., 25.41; Pres. Ch., 12.31,.....	37 72
Rindge, N. H. Rev. E. Adams,.....	1 00
New-Ipswich, N. H. Mrs. D. Everett, to cons. herself L. M. in pt.,.....	5 00
Fitz-William, N. H. Cong. Ch., 5.14; Cash, 53c.,.....	5 67
Peterboro, N. H. Dea. W. Washburn, F. Livingston, J. Bohonan, J. Hill, Dea. T. Hunt, F. Mears, Dea. J. Field, A. A. Farnsworth, E. S. Dickerman, A. Penniman, Mrs. P. Penniman, Dea. N. More, Rev. G. S. Dearborn, each, 1; L. Nichols, A. Davis, J. B. Nichols, each, 50c.; T. Nichols, Mrs. C. F. Thompson, Mr. Merriam, each, 25c.,...	15 25
Marlboro. N. H. Cong. Ch., to cons. Rev. G. Lyman L. M., in pt.,.....	8 50
Somers, Ct. O. Chapin, H. Arnold, Mrs. S. Arnold, each, 1; H. H. Arnold, 22c.; N. Arnold, 25c.,.....	3 47
Tolland, Ct. Cong. Ch., 8; Bap. Ch., 1; M. E. Ch., 65c.,.....	9 65
Rockville, Ct. Dea. Kellogg, Captain Hammond, N. Kingsbury, E. Kingsbury, J. N. Stickney, S. White, C. White, A. Bailly, Rev. W. S. Simmonds, Rev. A. Sharp, Rev. H. R. Knapp, each, 1; E. Smith, E. W. Smith, A. W. Tracy, Dr. Cumming, Mrs. Knapp, L. Northrop, Mrs. Hibbard, each, 5c.; Mr. Hunter, L. B. Davis, each, 25c.,.....	15 00
Vernon Centre, Ct. Mr. J. Chapin, 1; cash, 50c.,.....	1 50
Hazardville, Ct. Rev. L. W. Blood,....	1 00
Meriden, Ct. Coll. Cong. Ch., to con. Rev. E. W. Perkins L. M., in pt., 11.95; M. E. Ch., Rev. F. Balfour, Rev. J. Parker, each, 1; Chs. Parker, 5; H. Rogers, 25c.,.....	19 00
Berlin, Ct. Rev. L. B. Clark, 50c.; Cash, 25c.,.....	00 75
New-Britain, Ct. Deacon Seymour, O. Stanley, H. North, A. North, William Smith, H. Butler, C. Camp, D. Camp, Mr. Churchhill, O. Judd, Dea. Judd, E. B. Lewis, T. Stanley, A. Stanley, J. Parker, C. Hart, each, 1; C. W. Baldwin, Dea. Olling, Dea. N. Hart, each, 50c.,...	19 00
Bristol, Ct. Cong. Ch., to cons. Rev. W. H. Goodrich L. M.; Mr. I. Barnes, 3; J. C. Brown, E. Darrow, Rev. W. H. Goodrich, each, 2; Dea. E. C. Brewster, A. Norton, E. L. Dunbar, A. Hooker, A. Lewis, G. Lewis, J. Birge, D. Beckwith, E. O. Goodwin, E. Ingraham, each, 1; A. Ingraham, Wm. Day, N. Jerome, C. F. Foote, L. Goodenough, A. Peck, A. Beckwith, H. T. Cook, S. Tracy, each, 50c.; H. Hoskiss, E. Root, C. A. Roper, G. Goodrich, E. N. Saxton, J. S. Graham, S. R. Newell, A. Beckwith, G. Carrier, L. North, Mrs. Norton, Mrs. Hooker, Mrs. M. Peck, each, 25c.; Cash, 15c.; Rev. L. Lewis, B. F. Hawley, Mrs. Welch, Rev. J. Atkins, R. J. Mitchell, Rev. W. H. Russell, each, 1; E. N. Welch, 2; A. F. Atkins, G. Atkins, C. Welch, W. Wright, T. Brockett, each, 50c.; T. Piper, E. Barnes, R. Webster, W. H. Gale, each, 25c.,.....	39 40
Terryville, Ct. Wm. McKee, S. Gaylord, J. Terry, Mrs. S. Terry, each, 2; Capt. Bunnell, Dea. Blakesley, Dea. Terry, Dr. Whittemore, A. Hainingway, G. A.	
Norton, Mrs. M. Lewis, T. H. Kellogg, W. Goodwin, P. Sanford, each, 1; J. M. Clemence, A. C. Woodruff, R. Allen, Ann McKee, Lucy Fields, F. Fenn, F. Wilcox, each, 50c.; H. C. Goodwin, J. Beach, each, 25c.,.....	32 00
Plymouth Centre, Ct. Henry Terry, H. Scovill, E. Langdon, each, 2; Mrs. M. Langdon, Dea. Jwiard, Capt. L. Darrow, each, 1; Dea. Darrow, J. Bishop, Mrs. Woodruff, Mrs. Hart, Wm. Dean, each, 50c.,.....	11 50
Waterbury, Ct. Rev. S. W. McGill, Dea. Carter, Dea. Benedict, each, 2; Dr. Rodman, Mrs. Bronson, Mrs. Ives, J. Cooke, N. Hall, Doctor G. Platt, J. Holmes, each, 1; E. L. Bronson, R. L. Bronson, each, 50c.; Cash, 1,.....	17 00
Hartford, Ct. M. S. Williams, 5; Thos. Smith, 10; A. M. Collins, Seth Terry, A. W. Butler, David Watkinson, Geo. S. Beach, J. B. Hosmer, each, 5; Wm. L. Collins, C. Collins, Chas. Hosmer, J. Beach, S. L. Boswell, each, 2; Cash, 3; A. Day, 2; A. Smith, 3; E. Kellogg, 5; G. Welch, 2; E. Colt, 3; W. Hooker, M. Judd, O. Allen, C. Seymour, Jr., Thomas Steele, Cash, T. G. & S., each, 1; R. Matber, D. Phillips, Cash, each, 2; J. G. Battenson, 1; H. L. Porter, 2; Cash, 2; L. F. Robinson, J. Hooker, J. G. Mex, each, 1; J. Trumbull, 2; F. Parsons, 5; H. Hooker, R. Smith, S. Woodruff, William Turner, H. Camp, A. Baldwin, H. Corning, S. Whiting, George Corning, each, 1; C. Ives, 2; H. Sigourney, L. M. Beckwith, D. P. Crosby, each, 1; Cash, 2; Cash, 2; D. H., E. Bollin, G. Robins, J. Bird, Mrs. W. Mather, S. Williams, Friend, E. Fessenom, each, 1; G. N. Moore, 3; H. J. Johnson, H. Freeman, E. S. Hamilton, E. Hunt, each 1; E. H. Owen, 2; P. Ripley, Jr. Cash, each, 1; W. H. House, 5; Foster & Co., Friend, Cash, S. Brown, 1. Bunce, Cash, A. Dunham, Cash, T. C. Allyn, each, 1; Thos. M. Clark, 5; Cash, E. Flower, each, 1; J. W. Bull, 2; Cash, T. & F., D. Morgan, Gil. Bronson, Church & Batterson, G. B. Hamley, Cash. Wm. Alton, E. B. Hull, Cash, C. Sigourney, C. Parish, each, 1,.....	174 00

MISCELLANEOUS.

Chicago, Ill. Mrs. Brand, 2, (of which 1, J. C.) Congregational Church and Soc., Candia, N. H., 28, to con. Rev. Wm. Murdock L. M.; B. A. Goodrich, Brandon, 5, (of which 3, J. C.); Rev. Dr. Linsley, Greenwich, Ct., 20, in pt. to cons. himself L. D.; Elizur Munson, Wallingford, 1; Charles Adriance, Pokeepsie, 2; Mrs. Mary Whiting, Binghampton, 5; Jas. C. Barnes, Perryville, Ky., 5, (3, J. C.); Mrs. Harriet Slater, 2, (1, J. C.); Dr. Chs. Fuller, Orangeville, 1; Rev. S. Sweetzer, Ch. Coll., Worcester, Mass., to con. bim L. M., 32.28; "a partaker of the root and fitness of the olive tree." 5; James Espy, 3, (J. C.); Hopewell Ch., Rev. J. M. Campbell, 5; A. L. Bansom, Buenos Ayres, S. A., per Rev. N. H. Norris, 5; Chris. Slade, 5; Second Pres. Ch., Massillon, Ohio, 5; Meriden, Ct., 8; Bapt. Ch., to con. Rev. H. Miller L. M., in pt.; Cong. Ch., Lyme, N. H., 15.50; Coll. made by Mr. A. H. D., 62.15; Daniel Selover, Perth Amboy, 1, 197 93
Jewish Chronicle, for March, 99 00

OFFICERS AND DIRECTORS OF THE SOCIETY.

PRESIDENT.

Rev. PHILIP MILLEDOLER, D.D., of New-York.

HONORARY VICE PRESIDENTS.

Rev. RIDLEY H. HERSCHELL, of Islington, London.
" NATHAN LORD, D.D., Dartmouth College, N. H.
" WILLIAM B. SPRAGUE, D.D., of Albany, N. Y.
" WILLIAM W. PHILLIPS, D.D., of New-York City.
" JOHN M. KREBS, D.D., of New-York City.
" JOHN PROUDFIT, D.D., of New-Brunswick, N. J.
" SPENCER H. CONE, D.D., of New-York City.
" THOMAS E. BOND, D.D., of New-York City.
" JOSEPH McCARRELL D.D., of New-York City.
" MARK TUCKER, D.D., of Wethersfield, Ct.
" RICHARD FULLER, D.D., of Baltimore, Md.
" W. W. ANDREWS, of Kent, Ct.
" THOMAS SMYTH, D.D., of Charleston, S. C.
" EBENEZER HALLEY, of Troy, N. Y.
ABRAHAM VAN NEST, Esq., of New-York City.
GEORGE DOUGLASS, Esq., of Douglas Farms, L. I.

VICE PRESIDENTS.

Rev. THOS. DE WITT, D.D., of New-York.
" H. V. D. JOHNS, D.D., of Baltimore, Md.
" J. FORSYTH, D.D., of N. J. College, N. J.
" GEO. W. BLAGDEN, D.D., of Boston, Mass.
" THOS. H. SKINNER, D.D., of New-York.
" J. McELROY, D.D., of New-York.
" WM. R. WILLIAMS, D.D., of New-York.
Rev. J. P. DURBIN, D.D., of Philadelphia, Pa.
" J. N. McLEOD, D.D., of New-York.
" JOHN LILLIE, of New-York.
" JOHN DOWLING, D.D., of New-York.
" J. P. THOMPSON, of New-York.
SETH TERRY, Esq., of Hartford, Conn.

SECRETARY FOR FOREIGN CORRESPONDENCE.

DAVID N. LORD, Esq., of New-York.

SECRETARY FOR DOMESTIC CORRESPONDENCE.

Rev. E. R. MCGREGOR, of New-York.

RECORDING SECRETARY.

WILLIAM LIBBEY, Esq., of New-York.

TREASURER.

JOHN FALCONER, Esq., of New-York City.

DIRECTORS.

WILLIAM KEILY,
ALEXANDER M. BURRILL,
CHARLES VAN WYCK,
PETER AMERMAN,
N. N. HALSTED,
MARCUS WILBUR,
WILLIAM C. GILMAN,
JOSEPH McKERN,
ELEAZER LORD,
THOMAS B. RICH,

CHESTER DRIGGS,
BENJAMIN DOUGLASS,
HENRY SMITH,
FRANKLIN KNIGHT,
T. IRVING, Prof. in Free Acad., N. Y.,
GEO. WALKER,
JOHN F. WILLIAMS,
JOSEPH GRAYDON,
CHARLES DAVIS,
MARQUIS D. THOMAS.

The payment of *Twenty-five Dollars* constitutes a Member for Life, and the payment of *Fifty Dollars* a Director for Life, of the American Society for Meliorating the Condition of the Jews.

NOTICES.

THE OFFICE of the American Society for Meliorating the Condition of the Jews, is at the corner of Spruce and Nassau streets, Brick Church Chapel, N. Y.

CORRESPONDENCE in relation to legacies, donations, and annual subscriptions to the funds of the American Society, should be addressed to *John Falconer, Esq.*, Treasurer of the A. S. M. C. Jews, at the Society's Office, corner of Spruce and Nassau streets, New-York.

COMMUNICATIONS from Auxiliary Societies and individuals, on subjects connected with the Society, and the Jewish Chronicle, should be addressed to the *Rev. E. R. McGregor*, corner of Spruce and Nassau streets, New-York.

BUSINESS CORRESPONDENCE of agents and others, with regard to the Chronicle, may be addressed to *Rev. E. R. McGregor*, corner of Spruce and Nassau streets.

LOCAL AGENTS FOR THE JEWISH CHRONICLE.

It is the particular request of the Executive Committee, that our Local Agents be prompt and punctual in collecting and forwarding the subscriptions, as they fall due. They are likewise expected to keep the Editor, *Rev. E. R. McGREGOR*, regularly informed of all changes that may occur in their subscription lists.

NEW-YORK.

ALBANY, E. H. Pease,
NEWBURGH, Mr. Banks.
PEEKSKILL, N. Hall.

NEW-JERSEY.

PERTH AMBOY, J. Manning.

MASSACHUSETTS.

NEWEURYPORT, A. S. Jones, State street.

RHODE-ISLAND.

PROVIDENCE, O. Wilmarth, 177 Westminster st.

PENNSYLVANIA.

PHILADELPHIA, Geo. F. Gordon, cor. Twelfth and Wistar sts.

MARYLAND.

BALTIMORE, M. Lewis, 154 Baltimore street.

SOUTH CAROLINA.

CHARLESTON, Mrs. C. Heriot.

CHINA GROVE, Rev. P. McPherson.

Subscribers will confer a favor by sending immediate notice to the office when they do not receive the Chronicle.

All Subscribers who do not give notice otherwise to the Editor at the close of the year, will be considered as wishing to subscribe another year.

JOHN A. GRAY, PRINTER, 54 GOLD, CORNER OF FULTON STREET.